REMARKS

ON THE

Four VOLUMES

OF THE

LIVES

OF

SAINTS,

Publiſh'd in *Engliſh*, and printed at LONDON,
Anno 1729.

OR,

Four APPENDIXES

To be bound up with the ſaid FOUR VOLUMES, to remedy and prevent Miſtakes.

By *THEOPHILUS EUPISTINUS.*

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FOUR APPENDIXES

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READER.

IT may not be improper to advertiſe the Reader, that the Author of theſe REMARKS doth not deſign to weaken the Authority, on which any of the Saints Lives are written by *Ribadeneira*, and taken from Approved Credible Authors; he looks upon that Work as Pious, Edifying and Inſtructing: But to pretend to give all the Lives of Saints from *Authentick Records of Church Hiſtory*, is what cannot be perform'd, and an Impoſition on the Publick: This is, what is found fault with in the Editors of the LIVES, on which theſe REMARKS are made; as alſo the Want of thoſe ſuitable Reflexions they promis'd, and a wilful Omiſſion of uncontеſted Miracles, admitted of by even thoſe very Authors the Editors pretend to follow. Theſe REMARKS do demonſtrate thoſe unpardonable Defects in the Four Volumes lately publiſh'd; and the Author wiſheth he was not oblig'd to diſcover here and there, the Ignorance, Want of true Piety, and great Incapacity of the Editors of thoſe LIVES, for the Work they undertook.

READER.

TO THE

APPENDIX I.

ON THE

First VOLUME.

SECT. I.

On the true French *Author of these* VOLUMES; *and on the* Engliſh Edition. *The* Preface, Title, *&c.*

THE learned and famous Critick, *Adrian Baillet*, publiſh'd the Lives of the Saints in *French*, at *Paris*, *Anno* 1701. and a ſecond Edition was publiſh'd after his Death, at *Paris*, *Anno* 1715. in four large Tomes in Folio, which are made uſe of in theſe Remarks. I ſhall ſay nothing of the Judgment, which ſeveral other learned Criticks paſs'd on this Work: Of which ſee *F. Honoratus* of St. *Mary*, a learned diſcalceat Carmelite, in his critical Work, entitled, *Reflexions on the Rules, and Uſe of Criticiſm*, in three Volumes in Quarto. *Anno* 1713. at *Paris*.

Baillet *tranſlated, or contracted.*

Theſe Lives of Saints, in *Engliſh*, are no more than *Baillet* either tranſlated, or contracted; ſo that tho' we find a great many more Lives and Facts in *Baillet*, than in theſe Volumes, yet we have ſcarce any thing in theſe *Engliſh* Volumes, but what we find more at large in *Baillet*. The *Preface* itſelf, what is for *Moveable Feaſts*, *the Lives for every Day in the Year*, *the Account of* Authors and *Authorities* made uſe of, and prefix'd to every Month, are taken out

of *Baillet*. Yet they, who have publiſh'd the ſame in *Engliſh*, for Reaſons beſt known to themſelves, have not thought fit once to name their Author *Baillet*. Never were Editors of any Books guilty of a more notorious *Plagiary*, in not doing Juſtice to the Author and Compiler, to whom they owe all, at leaſt, of what they have publiſh'd; if we except a very ſlender and inconſiderable Part.

Theſe Gentlemen have not only conceal'd the Name of him whom they have follow'd, κατὰ πόδα, but they diſcover no ſmall Ambition to be look'd upon as the Compilers of this laborious Undertaking. Who can judge otherwiſe by the Words of their *Preface*, p. x.—xx. "It may (ſay they) be reaſonably expected that WE here give ſome Account of OUR Performance, "and let the World know what Rules WE have obſerv'd in this Collection, *&c.* and in the Cloſe of their *Preface: Having thus given the World a ſufficient Proof of* OUR WORK, WE *preſent it to the Publick.* The like they frequently repeat, in mentioning the Authorities employ'd at the beginning of each Volume.

They tell us again, in the *Preface*, p. x. "That it was thought proper to "add ſuch Saints of Our Country, and of *Ireland*, as came well and ſufficiently atteſted". Who would not imagine that this Part, at leaſt, was their own Work and Performance? Yet whoſoever caſts a careful Eye over all the *Britiſh* and *Iriſh* Saints in theſe Books, which are in all ſixty-two Lives, will find them all, except two or three ſhort Lives, done to their Hands in the four Tomes of Monſieur *Baillet*, even more fully, and from the very ſame *Authorities*. And ſcarce any thing will be found theirs, but a ſhort Citation ſometimes of ſome pious Donation, out of Sir *William Dugdale*'s *Monaſticon*; and on *Corpus Chriſti*, the Narration of the miraculous Cure of Mrs. *La Foſſe*, *Anno* 1725, at the ſolemn Proceſſion of the Bleſſed Sacrament at *Paris*, which was ſince *Baillet*'s Death. See the Firſt Volume on the moveable Feaſts, *p.* 47.

A too great Credulity, and unneceſſary Criticiſm.

They take care in their *Preface* with *Baillet* to admoniſh the Reader of the Danger of too great a *Credulity*, all Ages having produc'd ſpurious Hiſtories, fabulous Accounts, and forg'd Legends, as to the Actions and Miracles of Saints, ſtuffed with childiſh, trifling and incredible Stories; rejected by many ancient Writers, by Pope *Gelaſius*, by Councils and Biſhops in divers Parts of the Chriſtian World, as well as by the Learned in later Ages, as by *Melchior Canus*, *Baronius*, &c. As for the Learned, they ſtand not in need of any Admonition againſt ſuch Abuſes, which they know may, and have happen'd, thro' the Ignorance of indiſcreet Perſons: And as for Readers of leſs Capacity, the *Preface* had been much more to the Purpoſe, if they had ſet forth the Care and Vigilance of the Paſtors of the Church in oppoſing all groundleſs

leſs Stories and Forgeries: If they had inſiſted more on the ſtrict Scrutiny made in all Ages, as to the honouring Saints, and the Veneration paid to their Relicks; which appears abundantly by the conſtant Practice of the Church, and even by ſo many Inſtances given by theſe Gentlemen in their *Preface* from *p.* vi. to ix. and from many more Examples produced by *Baillet* in his Preliminary Diſcourſe. *Baillet* and his Admirers ſeem to forget themſelves, and do not reflect that the very Proofs, which they bring to ſhew Apocryphal Hiſtories, pretended Miracles, and Relicks, do ſerve to convince us, how attentive the Popes, Biſhops, Councils, and Eccleſiaſtical Writers in all Times, have been to put a Stop to ſuch Abuſes, by interpoſing their Authority, forbidding Apocryphal Books, rejecting groundleſs Stories, pretended Miracles and Relicks.

We may judge, ſay theſe Gentlemen, *p.* vi. in their *Preface*, after *Baillet*, of the Exactneſs, by which the primitive Chriſtians proceeded in this Affair of receiving the Deceas'd into the Number of Saints, and authorizing a Veneration due to them, from the Acts of St. *Polycarp's* Martyrdom, and from St. *Cyprian's* 79th Epiſtle: For it is evident, no one was to be honoured as a Martyr, till he was own'd for ſuch by the Authority of the Biſhop, or a Synod. Beſides the Biſhops did not ſo abſolutely depend on their own Judgment, as not to conſult their Colleagues on ſo important an Affair; and it often happen'd, that a Council was neceſſary for deciding the Matter. This Practice had the Weight of a Law in the 9th Century, and by ſeveral Examples in the following and ſucceeding Ages, we find, that the Decrees and Ceremonies of canonizing any one for a Saint, were reſerved to the Pope, or Head of the Church, but not to be perform'd by Popes without the Advice, and Conſent of their Council. Such as were preſented, were not canonized, unleſs recommended by inconteſtable Miracles, atteſted by Eye-witneſſes. Pope *Alexander* the IIId in the 12th Age obſerved, that the Metropolitans, and other Biſhops, were too eaſy in admitting Proofs of Sanctity; and therefore confin'd the Right of Canonization to the Apoſtolical See. *Innocent* the IIId proceeded in the ſame Manner, which has been continued till this very Time, and 'tis well known, what Care and Caution is uſed, how ſtrict and exact a Scrutiny is made into the Life and Miracles of ſuch, as are propos'd to be canoniz'd, and honour'd as Saints.

All this is allowed by *Baillet*, and out of him tranſcrib'd by theſe Gentlemen; and from hence I draw this obvious Conſequence, which theſe new Criticks are not aware of; to wit, that ſuch evident Impoſtors, and pious Frauds and Miſtakes, in honouring Saints and Relicks, cannot be ſo common and frequent, as *Baillet* and theſe *Engliſhmen* would make us believe.

We are to obſerve (ſay they, *p.* x.) that two Extremes are to be avoided in writing the Lives of Saints, *Credulity*, and *unneceſſary Criticiſm*. There's no one but will readily allow, that both theſe Extremes are to be avoided; and I flatter'd myſelf that theſe Gentlemen would have explained to us both Extremes, with the Conſequences that follow from each. But I own, I was mov'd to a kind of Indignation, when I perceived they made heavy Complaints of the Extreme of *Credulity*, but not a Word, of *unneceſſary Criticiſm*, as if no one had ever fallen into this oppoſite Extreme.

They ought certainly to have told us, that Meſſieurs *Simon*, *Baillet*, *Du Pin*, *Fleury* in his Eccleſiaſtical Hiſtory, not to mention divers others, have been ſeverely handled and cenſured by Men of profound Learning and ſolid Erudition, perhaps not inferiour to theirs, for having rejected many things as certainly falſe upon Arguments merely negative, or of which we have not now poſitive, and convincing Proofs. It were no hard Matter to produce very many Inſtances of this kind. He that would be ſatisfy'd as to Particulars, may conſult the above-nam'd F. *Honoratus* of St. *Mary*, who, in his three Volumes of the right Uſe of Criticiſm, has cited the Writers, by whom theſe Criticks have been blamed, and has pointed out the Places, in which *Baillet*, *Du Pin*, and theſe modern Criticks have been forc'd to contradict their own Rules of Criticiſm, ſometimes receiving, and elſewhere rejecting diſputed Facts and Miracles, according to their own Fancies and Prejudices, rather than according to Authority and Reaſon, and in Oppoſition to the Rules which they had preſcribed to themſelves. Theſe Gentlemen tell us, with *Baillet*, in their *Preface*, p. xii. that they have not diſſembled the Faults of the Saints. And they endeavour to juſtify this their Proceeding, by telling us, that *the Faults of the Saints are no Blemiſh to their Characters for Sanctity*. We ſhall take notice, when we come to Particulars, that in this they have out-done *Baillet*, and have expoſed the Faults of the Saints with blacker Colours, and worſe Expreſſions, than their Author hath done. This may perhaps be partly attributed to their lofty and affected Style, not ſo conſiſtent with that plain Simplicity, which *Baillet* recommends in writing the Saints Lives.

Of Miracles well atteſted.

They make an Apology, *Pref.* p. xviii. for the ſmall Number of *Miracles* by them mentioned in theſe Lives of Saints. *Some* (ſay they) *have obſerved*, that Miracles were deſigned for the Proof of *the Doctrine of* Chriſt, not *as Marks of Sanctity in the Perſons by whoſe Miniſtry they were performed.*

I have met with no Catholicks, but who own, that God hath performed Miracles by the Miniſtry of his Servants, not only to confirm the Truth of the Chriſtian Doctrine, but alſo many times, to make known the Sanctity of his Servants. This ſeems to be the Senſe of the Heads of the Church, when to prove the

the eminent Sanctity of those whom they declare Saints, and *canonize* as such, they examine the Miracles recorded, and duly attested in the History of their Lives: On which Account Pope *Gregory* IX. in his Bull on the Canonization of St. *Anthony* of *Padua*, *Anno* 1233. saith, "That two Things are necessary "that a Man may deserve to be esteemed a Saint in the Church Militant, a "virtuous Life, and a Certainty of Miracles, *Virtus morum, & veritas Sig-* "*norum, &c.*

But (say these Gentlemen) Miracles done in a Person's Life are no certain Proof of Sanctity. Granted they be not an infallible Sign, yet Miracles joined with an innocent Life, as the Pope above-mentioned said of St. *Anthony* of *Padua*, may be look'd upon as sufficient Proofs, especially when back'd by Miracles after Death, and by their Relicks.

These Gentlemen go on. *The genuine Acts of Martyrs*, say they, *contain but few Miracles*. This was first asserted by their Author *Baillet*, who, perhaps, may mean few, in comparison of a great Number, which he thinks have been forged and invented. Whatever be the Meaning of such Criticks, the Assertion is certainly false, as it appears by those Volumes of Saints Lives, put out by *Baillet* himself, by *Tillemont* in his Ecclesiastical Memoirs, and by the Lives publish'd by *Theodoric Ruinart*, highly commended, and look'd upon as *genuine* by the greatest Criticks, and of which these Gentlemen write thus, *Pref.* p. vi. We have *a curious Collection of select Acts of Martyrs* during the Heathen Persecutions, publish'd by *Dom Thierry Ruinart*, *Anno* 1689, reprinted at *Amsterdam*, *Anno* 1713. Now we need but read these genuine Acts in *Ruinart* to be convinced, that not a few, but a very great Number, and very extraordinary Miracles are recorded in those *true and sincere Acts*. See the Acts of St. *Felix* of *Nola*, which are also related, and allowed by *Baillet* and *Tillemont*, tho' not translated by these Editors into *English*, *Jan.* 14. See the Acts of St. *Polycarp*'s Martyrdom, the most precious Monument of Antiquity, says *Baillet*, and which these *English* Translators call one of the most valuable Remains of Ecclesiastical Antiquity. *Baillet* indeed omits the Miracle of a Dove seen to come out of the Wound of his Body, tho' attested in the same Acts, and also, that a sweet Perfume diffus'd itself on all that were about him, and that a shining Brightness was observed in his Countenance. But as these Miracles are attested by the very same Authority, why are they omitted; especially since these Translators, as well as *Baillet*, had made this Promise to their Readers, *That whatever Miracles come recommended by unquestionable Authority, they are always allowed their Place in our Account?* But I shall have frequent Occasions of putting them in mind of the Breach of their Word, as to this Particular: For by comparing them, I have found, that they

they are much more afraid of mentioning particular Miracles, than even their Author *Baillet*.

See in *Ruinart* the Acts of St. *Perpetua* and St. *Felicitas*; of SS. *Parochus*, *Probus* and *Andronicus*; of St. *Theodotus* and *Seven Virgins*; of St. *Vincent* and St. *Romanus*, Deacons; St. *Theodoret* Prieſt; St. *Bonoſus* and *Maximilian*; St. *Saturninus*, St. *Sabas*, St. *Lucian*, St. *Ulalia*, St. *Agnes*, St. *Anaſtaſia*. In all theſe ſee a Number of Prodigies and Miracles, which neither *Baillet* nor *Tillemont* have thought fit to reject. To omit many more, ſee St. *Gregory* ſurnam'd *Thaumaturgus*, as his Life is in *Baillet*, and in theſe Lives in *Engliſh*, *November* the 17th. Theſe Gentlemen are pleas'd to tell us in the *Pref.* p. xix. "That the Incredulity of the preſent Age might paſs for a tolerable Excuſe "in omitting even ſome true and undoubted Miracles. At leaſt this was "St. *Gregory* of *Nyſſa*'s Way of Reaſoning; for entring on the Life of his "Siſter *Macrina*, he profeſſes that his Fear of expoſing her Miracles to the "Ridicule of the Incredulous, obliged him to omit them, tho' atteſted by "his own Eyes. And certainly we can neither be too careful of maintaining "the Veneration due to the Works of God, nor too tender of our weak and "miſtaken Brethren, whoſe Converſion we are obliged to facilitate by all "lawful Means, and make all Condeſcenſions in their Favour, by which the "Truth is not prejudic'd."

But here I cannot enter *into the Way of Thinking* of theſe Gentlemen, according to that their thread-bare Expreſſion, which they ſeem to apply ſometimes very improperly. The Incredulity of the Age can be no ſufficient Plea to thoſe who undertake to write the Lives of the Saints for not producing Miracles atteſted by authentick Records, and from Authorities which cannot reaſonably be doubted of, tho' no Catholicks look upon ſuch Miracles as of Divine Faith, and infallible Authority.

Firſt, neither theſe Gentlemen, nor *Baillet*, ought to have omitted them: Becauſe the Omiſſion of ſuch Miracles is directly contrary to their Promiſe in the foregoing Page, where they told us, that *whatever Miracles come recommended by unqueſtionable Authority, are always allowed their Place in our Account.* *Baillet* made the ſame Promiſe in his Advertiſements, *p.* 120. *I engage myſelf not to omit any (Miracles) that are ſupported by good Authority.* And he gives us the Motive of his Non-omiſſion in his Preliminary Diſcourſe, *p.* 84. N° 84. *True Miracles*, ſays he, *are no ſmall Ornaments in the Life of a Saint, whoſe Miniſtry God hath made uſe of to perform them, and I have endeavoured not to paſs over any one of this kind.*

Secondly, Men of Learning and Judgment, whether Catholicks or Proteſtants ſeek for Truth, for what is certain; and where an abſolute, and an infallible

fallible Certainty cannot be found, for what appears moſt probable, and credible: And as they have Reaſon to blame and complain of ſuch, as would impoſe upon them with falſe Stories, forged Legends, pretended Miracles, and the Belief of Facts without ſufficient Grounds; ſo they have Reaſon to complain of it as an Injury done both to Truth and the Readers themſelves, when they, who undertake to write Hiſtories, leave out remarkable Facts, which have been well atteſted, and which cannot be queſtion'd without Raſhneſs and Imprudence.

The learned and judicious Critick Mr. *Tillemont*, *Tom. IV. p.* 226. in the Life of St. *Felix* of *Nola*, gives us a Rule of Criticiſm, which, as *P. Honoratus* takes notice, *Tom. I. Part II. p.* 30. ought to be followed by all true Criticks: " As, ſays he, great Miracles, when related by People of little " Authority, ought to be more ſuſpected, the more rare and extraordinary " they are; ſo, on the contrary, they ought to be received with greater Re- " ſpect, as Proofs of the Almighty Power of God, when they are authoriz'd, " and deliver'd by Perſons, whoſe Teſtimony we cannot reject without Raſh- " neſs and Imprudence;" or, as he expreſſeth it, without being guilty of *a Crime, and an Extravagance: Sans Extravagance, & ſans Crime.*

Thirdly, This Rule muſt ſtand good as to Miracles in the Lives of Saints. We cannot queſtion the Almighty Power of God, who is the only Author of all Miracles: And our Bleſſed Saviour has foretold that his Diſciples ſhould do even greater Miracles than he had done. Again, *Matth.* xvii. 19. he tells his Diſciples, *I ſay to you, if you have faith as a grain of muſtard-ſeed, you ſhall ſay to this Mountain, paſs from hence thither, and it ſhall paſs; and nothing ſhall be impoſſible to you.* Theſe Principles and Promiſes being own'd as infallible; the only Queſtion to be made by any Chriſtian, is, whether ſuch Miracles come recommended to us by unqueſtionable Authority, and atteſted by ſuch Authors and Witneſſes, to whom we cannot refuſe Credit, and a human Belief, without Raſhneſs and Imprudence: As even in Matters of profane Hiſtory, it would be a kind of Madneſs, not to believe that *Cæſar* overcame *Pompey*, that he was murder'd in the Senate by *Brutus* and others, upon the ſufficient Teſtimony of profane Hiſtory.

Fourthly, On this Topick of Miracles, I beg Leave to take notice, with the learned Biſhop of *Meaux*, *Boſſuet*, in his firſt paſtoral Inſtruction on the Verſion of the New Teſtament by Mr. *Simon*; that ſuch new Criticks think they ſhew themſelves Men of *better Senſe*, by not *giving Credit to ſo many Miracles.* Nay, they look upon ſuch, as Men of a weak and low Genius, of an old-faſhion'd Taſte, who can take any Pleaſure in reading of Miracles, and under Pretence that

that many falſe Miracles have been recorded, they are for rejecting all, unleſs it be thoſe in the Holy Scriptures.

Fifthly, They are for ſaying nothing of ſuch Miracles, out of *a tender Regard for our weak and miſtaken Brethren, whoſe Converſion we are obliged to facilitate by all lawful Condeſcenſions.* I own it, when they are neceſſary or profitable. Grant, O Lord, that I be always willing, as I hope I am, to lay down my Life for the Converſion and Salvation of our miſtaken Brethren. But is this ſuch *a tender Regard* as they inſiſt upon? Is this here mention'd, ſuch a Condeſcenſion, as they can, or do expect from us? I can ſcarce believe it. For (1.) The Belief of ſuch Miracles is not offer'd to them as an Article of Faith, or Terms of our Communion. (2.) We profeſs with them to diſclaim all groundleſs Facts, and pretended Miracles that have been related, and are not ſufficiently atteſted: Can they reaſonably require any more? (3.) They are not deſired to believe the Miracles propoſed, even with a human Belief; unleſs they appear to their own private Reaſon, ſo fully atteſted, that it would be an Imprudence and Raſhneſs not to give Credit to them: Can they deſire a greater Condeſcenſion? (4.) Both they and we agree, that none of theſe miraculous Facts ſurpaſs the Almighty Power: Therefore both they and we allow them poſſible. And when we have certain Proofs that God hath wrought them, we give Credit to them as certain. But when the Teſtimonies and Authorities concerning them are no more than probable and doubtful, we may reject them, or receive them as probable. This is all the Condeſcenſion that in reaſon they can expect from us. (5.) Such a Condeſcenſion, as leaves every one to credit nothing but what they ſee with their own Eyes, hear with their own Ears, or which fall under their Senſes; is not this a Means, at leaſt, to make them loſe the Divine Faith of all Things inviſible, and of all Things above the Reach of our weak Senſes, and blinded Underſtanding? Whereas, *Faith*, ſays the Apoſtle, *is the ſubſtance of things hoped for, a conviction of things that appear not.* (6.) In fine, I may conclude this Point of Miracles with the Words of a learned Author, *Thomaſin*, of Feaſts, *Lib. II. c.* 21. "Miracles, ſays he, are not Articles of Divine Faith, but at the ſame time are "not to be rejected by wiſe and ſober learned Men. The reading the Works "of St. *Cyprian*, St. *Auguſtin*, St. *Ambroſe*, St. *Jerome*, St. *Gregory* of *Nyſſa*, "St. *Baſil*, St. *Athanaſius*, will not permit us to doubt, but that themſelves "gave Credit to miraculous Facts atteſted in that Manner. St. *Auguſtin* "has related Miracles full as incredible as any. And 'tis much to be fear'd, "that to pretend to be Men of better Senſe, than *Auguſtins*, *Hieroms*, *Gre*"*gories*, and the moſt ancient Fathers of the Church, is the Effect of a moſt "dangerous Pride.

But

But they are pleas'd to tell us, that to omit great Miracles was *according to the Way of Reaſoning of St.* Gregory *of* Nyſſa. It's certain this was not his general and conſtant Method; the contrary is evident by his Works, eſpecially in the Life he wrote of St. *Gregory Thaumaturgus*; in which he has related a vaſt Number of extraordinary Miracles. *At leaſt*, ſay they, entering on the Life of *his Siſter Macrina*, he profeſſes, *that his Fear of expoſing her Miracles to the Ridicule of the Incredulous, obliged him to omit them, though atteſted by his own Eyes.* I muſt be forc'd to tell theſe Gentlemen, that here are as many Miſtakes as Lines. (1.) The Words they would hint at, are not upon *entring upon her Life*, but at the very End, after a very long Epiſtle of fourteen Leaves in Folio, *Tom. II.* from *p.* 177, to 204. (2.) He does not ſpeak of Miracles that could be *atteſted by his own Eyes*, as they are pleas'd to expreſs it: On the contrary, St. *Gregory* in the ſame Epiſtle, *p.* 188. acquaints us, that he had not ſo much as ſeen her for eight Years before he came to her Monaſtery, when ſhe was a dying, a conſiderable Diſtance from *Nyſſa*. (3.) In that Epiſtle he relates many Miracles in particular, and ſpeaks of very many in general Terms; as a Preſervation of Corn in the Time of a Famine, when, tho' diſtributed, the Granaries remained as full as before; the curing of Diſeaſes; caſting out of Devils; the Predictions of future Things; all by his Siſter *Macrina*, as, ſaith he, it hath been made certain and evident to thoſe, who *have made a diligent Examen, tho' the Facts ſeem incredible to thoſe, who being addicted to the Fleſh, know not, that the Diſtribution of Gifts is made according to the Proportion of Faith. Wherefore, leſt they be offended who have little Faith of the Divine Gifts, I will paſs over thoſe more ſublime Miracles, looking upon it ſufficient to conclude my Hiſtory with thoſe I have already mention'd:* ἀρκεῖν ἡγούμενος τοῖς εἰρημένοις περιγράψαι τὴν περὶ αὐτῶν ἱστορίαν: Where he not only finiſheth his Letter, by taking notice of the want of Faith in thoſe who may read what he writes, who might ſome of them be truly Heathens and Infidels, but alſo becauſe he judges the Account he had already given ſufficient. And it is very likely he might think it to little purpoſe to mention more extraordinary Miracles, and ſpiritual Gifts beſtowed on his Siſter; which he could only pretend to have from Women in that Monaſtery, and not, that he *was an Eye-witneſs of them*, as it is here falſely pretended.

Theſe Gentlemen, who are ſo zealous for the Omiſſion of Miracles, go on with theſe Words: " To what hath been ſaid on this Head, we muſt add, " that the Church venerates ſeveral Saints, and thoſe of the firſt Rank, with- " out being able to produce one ſingle Miracle perform'd by their Hands. " We have no Account of any done by the Bleſſed Virgin, and are expreſly

" told in the Goſpel, that *John* the Baptiſt wrought none. The ſame may " be obſerv'd of St. *Cyprian*, St. *Auguſtin*, and ſeveral others. "

Their way of Reaſoning is no better than the aforeſaid way of Thinking. Does it follow, that becauſe the Church venerates divers great Saints, of whom we read no Miracles, that therefore, when Miracles have been related by undeniable Authority, and atteſted by Witneſſes, to whom it would be the greateſt Imprudence not to give Credit, that then it is not proper, nor convenient, that they, who write the Hiſtory of their Lives, ſhould mention them? This is a Sophiſm, that does not ſeem to deſerve a ſerious Anſwer. Are not faithful Hiſtorians to relate Facts which illuſtrate ſo much the Lives of thoſe whom they undertake to write, and are a moral Evidence of their Virtue and Sanctity? And, on what Account did they and *Baillet* promiſe to omit no Miracles, which came recommended by unqueſtionable Authority; or, as *Baillet* ſaid, ſupported by good Authority; but to allow them always a Place in their Account? Did not *Baillet* alſo tell us, that *Miracles are no ſmall Ornament in the Life of a Saint, whoſe Miniſtry God made uſe of to perform them; and therefore he would not paſs over ony one of this kind?* Is this Omiſſion conformable to the great and excellent Rule of Criticiſm, which we mention'd out of the learned *Tillemont?* If ſome of the greateſt Saints might challenge our Veneration without any particular Mention of Miracles in their Lives, muſt undeniable Miracles, that are recorded of others, be paſs'd over in Silence by their Hiſtorians in our Days? The Bleſſed Virgin, without any particular Miracle, may challenge the higheſt Veneration from all Chriſtians, as being choſen to be the Mother of God, of whom the Angel bore witneſs, that ſhe was *full of Grace*, and conſequently of Sanctity. But were no Miracles wrought in her Favour, if not by her? What was it to be viſited in that Manner by the Angel *Gabriel?* What was it to be both a pure Virgin, and the happy Mother of God? For the Holy Ghoſt to over-ſhadow and protect her Virginity? For the Angel to order her Flight with her Divine Son into *Egypt*, and again her Return into *Judæa?* not to mention other Circumſtances in the Goſpel. The Evangeliſt ſays indeed of St. *John* the Baptiſt, *that he did no Miracle*; that is, ſuch as were ſo frequently performed by our Saviour Chriſt, by healing the Sick, the Lame, the Blind, *&c.* But Miracles were alſo wrought in Favour of St. *John*. An Angel foretold his Birth, when his Parents were naturally paſt the Age of having a Child: He leapt miraculouſly in his Mother's Womb, *Luke* i. 41. His Name was reveal'd both to his Father and Mother before his Circumciſion: He was foretold to be the Prophet of the moſt High: By a Revelation from Heaven he knew our Saviour Chriſt, when he came to him to be baptiz'd. All theſe Things were miraculous; beſides

ſides his Life was a continual Practice of Sanctity, and he died a Martyr. So did St. *Cyprian:* Whoſe eminent Sanctity appears by his Life written by his Deacon *Pontius*, who alſo relates a Viſion or Revelation, which St. *Cyprian* had of his Martyrdom. Every one knows the miraculous Converſion of St. *Auguſtin.* See his Life in the 10th Tome of the new Edition, *Lib. II. c.* 5. *p.* 50. from that Time he liv'd and dy'd a Saint: And a little before his Death, *Poſſidius*, who writ his Life, tells us, *Lib. VIII. c.* 11. *p.* 490. that he cured a ſick Man; upon which the Editors of his Life write thus: "It "hath pleaſed the Divine Clemency by this Miracle, which God wrought "by him at the End of his Life, to leave us a ſeal'd Certificate of the Sanc-"tity of his Life, and of the Doctrine and Piety of his Writings." But, in ſhort, the Queſtion is not whether Miracles be abſolutely neceſſary for a Perſon to be honour'd as a Saint; but whether the late Criticks are to be commended, for leaving out a great Number of Miracles, which they found well atteſted by the Writers of their Lives, whoſe Authority ought to be look'd upon as unexceptionable.

What I have touch'd upon in the *Preface* of theſe Saints Lives in *Engliſh*, ſufficiently ſhews, that the *Preface* itſelf is collected from *Baillet*, as is the whole Work. I have read all thoſe Lives in *Baillet*, which are put out in theſe *Engliſh* Volumes, with which I have compar'd them; and with Submiſſion to better Judges, I think we find a juſt Character of *Baillet* in *P. Honoratus* of St. *Mary*, *Tom. I. Part I. p.* 6. "The Work, ſays he, would "be excellent in its kind, were not his Criticks ſo ſhocking and bold, his "moral Entertainments ſo empty and dry, his pious Reflections ſo few and "rare, and the Work is generally ſo ſwell'd and ſtuff'd with hiſtorical Re-"lations, which neither ſuit with the Capacity of very many, nor are pro-"fitable for many others, who in reading the Lives of the Saints, propoſe "to themſelves their own ſpiritual Profit, and Advantage." No wonder if the ſame Defects are found in theſe *Engliſh* Editors, who have copied from *Baillet*. I can aſſure the Reader, that before I met with this Character in *Pere Honoré*, both I and others with whom I diſcours'd about them, had obſerv'd the very ſame, and that we look'd upon them as Faults; that is, not only the unneceſſary Criticiſms and Omiſſions, but a great Want of ſuch *ſuitable Reflexions* as they promiſe in the Title, and what every pious Reader chiefly ſeeks for in ſuch Entertainments; with a great deal of tedious Hiſtory, neither adapted to the Deſign of ſuch Books, nor to the Capacity of ordinary Readers. *Baillet's Character.*

In the mean time Mr. *Baillet*, by the Account we have of him in *Moreri* and others, was a Man of a vaſt and profound Reading, in Labour and Study

indefatigable, I have not heard the like Character of thoſe who publiſh'd a Part of his Labours in *Engliſh*: No Wonder they have ſome Faults, with which *Baillet* cannot be charged; I do not mean only a great Number of ſhameful *Errata* in the Preſs, not mark'd and corrected, but an affected Style, and ſtudied Expreſſions, which rather diſturb and divert the Mind of the Reader from pious Affections, and which many times make both the Senſe and Conſtruction obſcure, as I ſhall take notice in theſe *Remarks*. *Baillet* tells us, that he avoided a pompous pedantick Style, which may be found in the figurative Expreſſions of profane Orators. And in ſuch a Subject as this of the Lives and Actions of the Saints, *Baillet* commends a plain and familiar Simplicity, leſs affected, but more moving and *affecting* the pious Readers. In the firſt Page of their *Preface* they tell us, *In the firſt Ages of the Church, when Martyr and Chriſtian were the ſame.* This, when examin'd, is more than can be ſaid with Truth; in the three firſt Ages, and till *Conſtantine*'s Time, there were many Perſecutions againſt the Church, and a very great Number ſuffer'd Martyrdom; on which Account ſee Mr. *Dodwell* fully confuted by *Dom. Ruinart* in the long *Preface* to his firſt Tome; but as Mr. *Boſſuet* the learned Biſhop of *Meaux* obſerves in his Treatiſe upon the *Apocalypſe*, the Divine Providence never permitted thoſe Perſecutions to laſt for many Years: The Faithful frequently enjoyed a Peace, and in many Places a comfortable Liberty; thouſands and thouſands of Chriſtians were never put to ſevere Trials from Perſecutors, ſo that 'tis an extravagant Hyperbole to ſay, that in the firſt Ages Martyr and Chriſtian were the ſame.

Of authentick Records.

Before I put an End to theſe Remarks on the *Preface* and *Title*, I cannot omit the bold *Title* of this Work, *The Lives of Saints* of the whole Year *collected from Authentick Records*. This ſounds great indeed; and I have not found any Writers, or Compilers of the Lives of Saints, who ever durſt ſay, that all the Lives they undertook to give us an Account of, were from *Authentick Records*. This may be ſaid of ſome Particulars, but not of all in general. Their Author *Baillet* us'd much greater Caution in the Title he put to his Saints Lives. He only pretends to give us the Lives of Saints *compos'd* or drawn *from what* remains, or is now extant in *the moſt authentick, and the moſt aſſured*, or beſt atteſted in *their Hiſtory*. *Baillet* may acquit himſelf of his Promiſe; but they muſt fall ſhort of theirs, as ſhall be ſhewn, when we come to Particulars. It muſt appear how frequently they have followed Accounts, which in no ſenſe can be called *Authentick*; nay, which they themſelves, in the Account they have given of their Authors and Authorities, own and confeſs are not Authentick. *Dom. Theodorick Ruinart* collected what he could find of the Acts of the Martyrs only of the firſt Ages, (the moſt valuable

luable Piece of this Kind) yet he durſt not warrant them all for Authentick, but calls them the ſincere and ſelect Acts of the firſt Martyrs, *Acta primorum Martyrum ſincera & ſelecta. Pariſiis, Anno* 1689. But divers of the new Criticks will not allow all the Acts in *Ruinart* to be Authentick; of this Number they have judg'd ſome of them to be *doubtful*, others to be *ſuppoſititious*, *corrupted*, and *fabulous*. This is the Cenſure of *Dupin* and *Arnaud* on the Hiſtory of St. *James* of *Jeruſalem*, of which ſee *Tillemont* labouring to defend *Hegeſippus* in *Euſebius*, Tom. I. p. 632. *Tillemont* rejects the Acts of St. *Lucian* and *Martian*; *Baillet* queſtions the Acts of St. *Vincent* the Deacon. See *P. Honoré*, Tom. I. Part II. p. 9. *& ſeq.* The Word *Authentick* is taken in different Senſes. Theſe Gentlemen would have obliged the Publick very much, had they told us in what Senſe they underſtood *Authentick* in the *Title* of all their Volumes. But they leave the Reader to gueſs, or to take it in what Senſe he pleaſes. They would be more pardonable, if their *Title* could be juſtified in any Senſe; which cannot be, as will appear, when we come to examine all theſe Lives.

In their *Preface*, p. 2. when they ſpeak of the *Martyrs* only, not of the Saints in general, as their Deſign rather requir'd, they tell us, that *the Acts of the Martyrs were of two Sorts; the one compos'd on the Spot, the others drawn up after their Death*, &c. What they would tell us, would be of greater Satisfaction to the Readers, if given ſomewhat more clear, and in a fuller manner, than they have done; and therefore I ſhall here tranſcribe the Diviſion, and five different Claſſes of theſe Acts from *P. Honoratus* of St. *Mary*, and from *Ruinart* himſelf, whoſe Collection this Diſtinction chiefly regards.

The firſt Claſs comprehends only the *Original Acts*; which were Examinations, and, as it were, Trials taken in the Courts of Juſtice by proper Officers appointed, commonly call'd *Proconſular* or *Preſidial Acts*; becauſe taken by *Proconſuls* or *Preſidents*, who were Governors and Judges in ſuch Places and Provinces. Theſe Acts uſually contained little more than the Queſtions put to the Martyrs by the Governors, and their Anſwers. The ſhorter they are, the Criticks look upon them to carry greater Marks of their being genuine, and free from Additions which might be made afterwards. The Chriſtians endeavoured to procure Copies of thoſe Acts, for which ſometimes they paid good Sums of Money. According to *Ruinart*, we have extant to this Day, in their primitive Purity, ſixteen or ſeventeen of theſe valuable Monuments of of Chriſtian Antiquity. Their Names may be ſeen in *P. Honoré*, Tom. I. Part II. p. 4.

The ſecond Claſs placed among the *Original Acts*, are thoſe that were written by the Martyrs themſelves, when they had the Convenience of doing it; where

where they ſet down what they and their Companions had ſuffered for the Faith, as St. *Perpetua* and *Felicitas*, and ſome others; and the Chriſtians ſometimes added their following Sufferings. Among theſe are placed what St. *Ignatius* hath left us of his own Sufferings, in his Epiſtle to the *Romans*, and what St. *Denys* of *Alexandria* relates of what he had undergone, in his Letter to *Fabian* Biſhop of *Antioch*.

The third Claſs comprehends what were written by the Chriſtians, who were preſent at the Trials of the Martyrs, or what they had from Eye-witneſſes preſently after the Death of ſuch Martyrs. Theſe may be alſo reckon'd among Originals. We have eleven or twelve of ſuch Pieces, of which ſee again *Pere Honoré*, p. 5.

The fourth Claſs are Acts taken immediately from the Originals, in which, are omitted the exact Form of their Trials in the Courts, and to which are added ſome Reflections by thoſe who writ theſe Acts, and what they could learn from ſuch as liv'd in thoſe Places in the Time of the Perſecutions. In this Manner were thoſe Acts recorded, of which there are about twenty-five in *Ruinart*. See *Ibid. Honoratus*, p. 5. Theſe may well enough be call'd *Authentick*.

There is yet a fifth Claſs in *Ruinart*, which are only Acts from Eccleſiaſtical Writers, who have given us an Account of the Sufferings of the Martyrs in their Homilies, Panegyricks, or Hymns, from a conſtant Tradition, witneſs'd in good Authors, which *Ruinart* calls, *Martyrum geſta ex Patrum Homiliis*. A very conſiderable Part of *Ruinart*'s Collection are of this Kind. In his whole Collection are about one hundred and ſix *Acts*, of which fifty-two are of this Sort. Theſe in the 4th and 5th Claſſes, tho' not to be call'd Authentick, in the higheſt Senſe; that is, when *Authentick* and *Original* are taken for the ſame; yet they may be call'd *Authentick*, as the Word is divers times uſed; that is, ſuch as may be ſafely credited, and which we cannot reject without Imprudence and Raſhneſs. In all theſe five Orders of Acts are found ſome Difficulties and Diſputes about the *Times*, or *Places*, or *Names* of the Martyrs, which are not ſuch, as can hinder them from being look'd upon as *true* and *ſincere*. *P. Honoré* takes notice, *p.* 7. That beſides thoſe in the Collection of *Ruinart*, the Learned have found out Acts of Martyrs in the Homilies and Writings of the Fathers, that ſeem of equal Authority, and which would make another Volume. We cannot doubt, but a great many Acts of the Martyrs in the firſt Ages, which had been faithfully written, and carefully kept by the Chriſtians, are now loſt. This could not but happen by divers Accidents, to which Manuſcripts were liable, before Printing had multiplied and diſperſed the Copies. And in the Time of Perſecution, at leaſt under *Dioclesian*, the Chriſtians were commanded, under Pain of Death, to

give up the Scriptures, and all Books of Chriſtian Religion. But tho' all the *ſelect* Acts of the Martyrs in *Ruinart* may in ſome Senſe be call'd Authentick, meaning no more than *true*, *faithful*, *worthy* of *Credit*, and *well-grounded*; yet *Ruinart*, with good Reaſon, did not think fit to call them *Authentick*; becauſe thoſe (at leaſt of the 4th and 5th Claſs) are not, properly ſpeaking, *Authentick*: How then, with any tolerable Propriety of Speech, can all the Accounts we have of the Saints Lives, throughout the whole Year, in *Baillet*, or in his Followers, be ſaid to be *collected from Authentick Records of Church-Hiſtory*; eſpecially ſince both *Baillet* and they, in expreſs Terms, own a great many of theſe Lives, and the Facts, which they themſelves relate, to be taken from Authors and Writings, which are not *Authentick*, even in their way of ſpeaking, as I ſhall have occaſion to ſhew from their own Words? I might alſo aſk why they add, authentick Records of *Church-Hiſtory*: For tho' in ſome Lives they give the Readers a great deal more of Church-Hiſtory than ſeems proper for their Deſign, yet a great many of the Lives are taken only from the Writings of ſome private Authors: which Writings cannot be ſtiled Church-Hiſtory. *Baillet* only ſaid *in their own Hiſtory*, *dans leur Hiſtoire*; not *dans l'Hiſtoire de l'Egliſe*; which is quite different. So that the *Title* in all the four Volumes ſeems an Impoſition on the Reader in all its Parts; the much greater Part of theſe Lives being neither *collected* from *authentick Records*, nor from *Church-Hiſtory*; *nor the whole interſperſed with ſuitable Reflexions.*

SECT. II.

REMARKS *on the* FIRST VOLUME.

OUR *Engliſh* Tranſlators begin with the moveable *Feaſts* and *Faſts*, which are to be found much more at large in the fourth Volume of *Baillet*. This Part ſeems better perform'd to me, than the Saints Lives; with leſs Obſcurity, and fewer *Errata*, which are ſo numerous and ſo conſiderable in all the Volumes.

Page 2. *It was on this Day* (Sunday) *that the Apoſtles were aſſembled, when the Holy Ghoſt deſcended.* This ſeems to me the true Opinion; yet this is not altogether certain, as *Tillemont* has ſhewn againſt *Lamy*. And *Baillet* on the moveable Feaſt of *Pentecoſt*, Tom. IV. p. 127. does not think the Holy Ghoſt deſcended on a *Sunday*; ſo that it had been better, perhaps, to have added, *according to the common Opinion*; or with ſome Words to this Senſe. I

was

was glad to find that these Gentlemen us'd the Name of the *Holy Ghost*, rather than of the *Holy Spirit*, according to some late Reformers: And according to whom we must change the Words, which all Catholicks in *England* have been taught from their Childhood, signing themselves with these Words, *In the Name of the Father, and of the Son, and of the Holy Ghost (not Spirit.)*

Page 8. Adam, *where are you?* not, *where art thou?* As in all *English* Translations hitherto, both Catholick, and Protestant. To apply the Word *thou* (unless by way of Contempt) is against the nice Taste of these Gentlemen. I am told they say, it stinks strongly of the Quaker: Therefore in a late Catechism said to be put out by these same Translators, they are for teaching Children a handsomer way of reciting the Lord's Prayer, and say, *Our Father who are in Heaven, sanctified be your Name: may your Kingdom come.* &c. From such conceited Novelties of new pretended Criticks, the Lord defend us. They have also reform'd the *Hail Mary* on the 25th of *March*, p. 355. *Hail you who are full of Grace. The Lord is with you*, &c. They have generally taken this Way of translating *you* not *thou*, as on St. *Peter*'s Day, Tom. II. p. 535. *If it be you, command me to come to you.* So also on St. *Mary Magdalene*, Tom. III. p. 85. and Tom. IV. p. 358. Christ says to *Martha*, *Did I not tell you*, &c. which may make the Sense of the Text ambiguous, whether he speaks to *Martha*, or also to others there present. But I take notice, that in one or two Places they forget to banish this downright Quakerism, as they would have it look'd upon: For on St. *Polycarp*, Vol. I. p. 88. they translate *dabo tibi, I will give to thee*; and *sed dives es, but thou art rich*; nay, they make St. *Polycarp*, in the Prayer at his Death, say, *thou* Almighty God, *I give thee thanks*, &c. However, *Tom. II. p.* 278. they will not make St. *Gregory Nazianzen* say *thou* to an Assasin, who came to murther him; but, go in Peace; *God preserve you*. It seems pleasant enough, that they durst not make St. *Hilarion* say *thou* to his own Soul, *Tom. IV. p.* 100. Depart, my Soul; *Do you fear Death?* &c. In like manner they make St. *Theodore* say to himself, *Alas, poor* Theodore, *What good will it do you to be great?* However, their Author *Baillet* does not stick to make St. *Hilarion*, Tom. III. p. 324. say to himself. *Que crains tu? What dost thou fear*, &c.

Page 12. *The Apostasy, and other Vices of the first Founders of our Holy Religion.* They mean the Fears and Doubts, in which the Apostles and Disciples were, betwixt the Death and Resurrection of their Master; when some of them said, Luke xxiv. 21. *We hop'd that he was to have redeemed Israel*; where they seem to have lost those former Hopes, and that at that Time they knew not what to hope for, or what to believe. However, this of *Apostasy* (by which is express'd a total falling off, and Renunciation to what they had believ'd)

ſeems a Term much too harſh to be apply'd to the Circumſtances in which they were for a Day or two.

Page 31. *We have already ſpoken of the Holy Croſs in its proper Place.* Theſe Tranſlators take theſe Words from their Author *Baillet* on *Good Friday*, ſpeaking of the Wood of the Croſs, *Art.* 2. *p.* 246. *Tom. IV. Baillet* might ſay this with Truth; becauſe in his Volumes publiſh'd before, he had ſpoken of the Invention and Exaltation of the Holy Croſs, *&c.* and reſerved the Moveable Feaſts to the fourth and laſt Volume. Theſe Gentlemen forget, that they have chang'd the Order, beginning firſt with the Moveable Feaſts before the firſt Volume, which makes it falſe for them to ſay *we have already ſpoken*, &c. They are only to ſpeak of this hereafter in their ſecond and third Volumes, in *May* and *September*.

Page 39. In the Year 589. *The* Tiber *overflowing* Rome, *laid the whole City under Water.* Theſe Gentlemen love thus to expreſs Things in the ſtrongeſt Terms. But how could *the whole City*, built upon Seven Hills, be thus laid *under Water?* Their Deſign was to tranſlate their Author *Baillet*, who on the *Rogation Days*, *Tom. IV. Part II. p.* 89. ſays, *l'Inondation du* Tiber *qui penſa abimer* Rome, *&c.* This may be underſtood of a great Inundation in *Rome*; but not ſo as to lay the whole City under Water.

Ibid. *To ſecure our preſent Life therefore*, &c. Somewhat obſcure. They would have done well to have expreſs'd what Life they meant; to wit, the Life of our Soul, or the Life of Grace, by avoiding the Death of mortal Sin.

Page 40. ALCINUS (it ſhould be *Alcimus*) *Avitus, one of our Saint's Succeſſors*, &c. Our Saint, in this Place, ſeeing they are not now writing the Life of St. *Mamertus*, ſeems improper and obſcure: They had better have followed *Baillet* to the Letter, who has *Alcime Avit un de ſes Succeſſeurs*, one of *his* Succeſſors.

Page 43. *This great Event (of the coming of the Holy Ghoſt) is to be conſider'd as the End of the Incarnation of the Son of God.* They ſhould have told their Readers in what Senſe, the Coming of the Holy Ghoſt may be call'd the *End* of Chriſt's *Incarnation:* For the End of his Incarnation was properly God's Glory by the Redemption of Mankind.

JANUARY.

Jan. 1. THE CIRCUMCISION, *p.* 1. *Chriſt's Birth expos'd him to all the Neceſſities, which attend human Nature in general.* It ſhould be expreſs'd more exactly, as in their Author *Baillet*, *a toutes les Neceſſitez naturelles*,

relles, to all the natural Neceſſities; to exclude the Neceſſity of being born in Original Sin, and liable to involuntary Temptations, *&c.*

Ibid. *It was neceſſary that he ſhould receive this Seal of Circumciſion*; far from exact. This was not neceſſary.

Jan. 3. St. GENEVIEVE. *The Account of the Authorities* they bring for this Life, are ſo ſhort and obſcure in the *Engliſh* Editors, that by them no one can know, from whom they chiefly take the Hiſtory of her Life. One would think it was chiefly and moſtly from *Conſtantius* in the Life of St. *German*; but that's a Miſtake. A very ſmall Part of her Life is out of *Conſtantius*: The much greater Part is out of that anonymous Author, who may be read in *Surius*. *Baillet* in his Account of the Authorities, is much fuller and clearer; and yet is blam'd for ſuch ſhort Accounts, that they can be of very little Uſe. The *Engliſh* Tranſlators leave out a great many particular Miracles written by the ſame Author; from whom they relate other Things of her, which *Baillet* does not omit in the Life of this *French* Saint, Patroneſs of *Paris*.

Jan. 5. St. SIMEON STYLITES. The *Engliſh* Tranſlators, as well as *Baillet*, tell us, a great Part of his Life is from *Theodoret*, who was either an Eye-witneſs, or had the Facts from unexceptionable Witneſſes; the reſt was from one *Anthony* his Diſciple. But *Baillet* ſays, we are not certain whether we have that, at leaſt as it was written. Now the *Engliſh* Writers never let us know what they take from *Theodoret*, who is of far greater Authority, than what they have from the other, call'd *Anthony*, whoſe Work, at leaſt, is not ſo Authentick. The ſame Uncertainty is in moſt Lives in this *Engliſh* Edition, whereas *Baillet*'s Cuſtom is to mark the Authors in the Margin. The *Engliſh* Writers ſay nothing of ſome particular Miracles, which are in *Baillet*; and both they and *Baillet*, paſs over a great many Miracles recorded by *Theodoret*. Now either *Theodoret* is to be look'd upon as Authentick in what he relates of St. *Simeon*, or he is not: If he is not, they contradict the *Title* of their Book, in pretending to give us the Lives of Saints from *Authentick Records of Church-Hiſtory*: If this his Hiſtory is Authentick, and recommended by unqueſtionable Authority, both they and *Baillet* have broke their Word in their *Prefaces*, by omitting a great many Miracles; having promiſed, *that whatever Miracles came by ſuch Authority, ſhould always be allowed a Place in their Account*. It may ſuffice to have produc'd this Argument once, which might be brought againſt them in above half of the Lives in all the four Volumes, and which they cannot anſwer.

Jan. 6. The EPIPHANY, *&c.* We muſt aſk theſe Gentlemen why they make no mention at all, with *Baillet*, of that Miracle, by which, in many Places, on this Day, even in St. *Epiphanius*'s Time, the Water out of ſome Fountains

Fountains and Rivers turned into Wine, or had the Taſte of Wine. St. *Epiphanius*, Hær. 5. declares, that he himſelf, and ſeveral of his Acquaintance, had taſted of it in different Places. He teſtifies it by his own Experience; and 'tis but juſt, ſays *Baillet*, to give Credit to him in this Point, as ſome Proteſtants do, particularly *Cauſabon*. See *Baillet*, p. 78. Now either St. *Epiphanius* in what he witneſſes of his own Knowledge, is to be eſteemed Authentick, or not, *&c.*

Jan. 7. St. LUCIAN. His Life is in *Ruinart* taken ſolely out of a Panegyrick of St. *Chryſoſtom*, Tom. II. p. . One would think by the Authorities cited by theſe *Engliſh* Writers, that they had taken all out of St. *Chryſoſtom*, with ſome few Things out of *Euſebius* and St. *Hierome*: But upon Examination, they have taken a Part out of thoſe Acts, which *Baillet* ſays have paſs'd thro' the Hands of *Metaphraſtes*, and are of no Weight: As what they relate of *Pancratius* betraying him, *&c.* Is this taking all from Authentick Records? They omit to mention thoſe particular Torments, which are in St. *Chryſoſtom*, and what is in *Baillet*, as to Relicks being thrown up by the Sea at *Drepano*. Why are theſe omitted? Under the Pope St. *Agatho*, *Anno* 680. they tell us, *Syria*, *Paleſtine* and *Egypt* were under the Dominion of the *Turks*. I believe the *Turks* were not Maſters till many Ages after. See *Moreri*. They mean the *Saracens*.

Jan. 12. St. BENNET BISCOP. Theſe Tranſlators of *Baillet*, p. 4. ſay, that till his Time, neither *Stone Buildings*, *nor Glaſs Windows were known in* England. This ſeems to me a Miſtake. I have not found the Words in *V. Bede*. But *Baillet*, p. 140. only ſays, that there were then in *England* few Churches and Chapels built of Stone, and that he introduced the Uſe of Glaſs painted with Hiſtorical Facts; *l'Uſage des Vitres Hiſtoriques*.

Jan. 14. St. HILARY. His Life, ſay theſe Gentlemen, written by *Fortunatus*, that is, ſays *Baillet*, not till the 7th Age: Nor is it certain whether it was by *Fortunatus*, or his Succeſſors. *Baillet* ſays, that the Work is *imperfect*; and he is thought to have augmented, and paraphras'd ſome Writings of his Life. Yet according to the *Engliſh* Writers, the Life they give muſt be from *Authentick Records*. *Baillet* in the Hiſtory of the Veneration paid to him, ſays, that whole Books were written of his Miracles. Theſe Gentlemen make no mention of them, even in general.

Jan. 15. St. PAUL HERMIT. His Life was written by St. *Jerome*. *Baillet* and they would not omit, that ſome Criticks have imagin'd St. *Jerome* invented this to exerciſe his Style and Wit, but they reject this groundleſs Story. The *Engliſh* Writers omit the Stories of St. *Anthony* meeting two Monſters that had ſomething of a human Shape, and even that Miracle, that two Lions

came and made a Hole for St. *Anthony*, in which he buried the Body. Is not St. *Jerome* an Author Authentick enough?

Jan. 17. St. ANTONY. His Life was written by St. *Athanaſius*, and is own'd to be genuine. By the Table of their Authorities, one might conclude they had made uſe of St. *Athanaſius* only; which if they had done, and not given us an Abridgement or Contraction of *Baillet*, their Readers would have met with a great deal of moving Inſtruction and Edification, which is wanting in this *Engliſh* Edition. 'Tis true the Life is very long in St. *Athanaſius*, but ſo fill'd with Leſſons of Piety and Chriſtian Perfection, that they had much better have contracted divers other Lives, where there's nothing but merely Hiſtory (without Devotion) which might have been left out. Certainly we have in this Life, as written by St. *Athanaſius*, incomparable Inſtructions how we ought to fight with, and may conquer the greateſt Temptations raiſed by the Devils, in that long Exhortation, which St. *Antony* gives to his Monks at their Requeſt, from Num. 16. to 44. in *Greek* and *Latin*, in the new Edition of the Monks of St. *Maurus*, Tom. I. from p. 808. to p. 829. Nor ſhould theſe Gentlemen have omitted St. *Antony*'s Speech in his own Words to the Philoſophers of *Greece*, (from Num. 72. to 81. and from p. 849. to 855.) who valued themſelves on their Wiſdom and Learning, and return'd admiring when he had fully confuted them: How could they at leaſt (if they ever read this Life) omit the Concluſion of St. *Antony*'s Diſcourſe with the ſaid Philoſophers? I cannot even here leave it out. "Behold, ſaid St. *Antony*, Perſons here poſſeſs'd with Devils. Either with your Arguments, and "by your Art Magick, if you are able, call upon your Idols to cure theſe "Men, or leave off contending and diſputing with us. Having ſpoken thus, "he call'd upon Chriſt, and made the Sign of the Croſs, twice or thrice over "the poſſeſs'd Perſons, ἱσφεφίγισέ τε τὰς πάχοντας τῷ σημείῳ τῦ σαυρῦ δεύτερον καὶ τρίτον, and preſently the Men ſtood up cured and ſound of Mind, and "giving Thanks to God. Then the Philoſophers were aſtoniſh'd with Admiration of the Miracle, and at his Prudence: To whom the Saint ſaid, "Why ſtand you admiring? We do not theſe Things ourſelves, but Chriſt "performs them by thoſe who believe in him: Believe alſo you yourſelves, "and you will ſee that they are not done by any vain or artificial Words of "ours, but by a Faith working by Charity in Chriſt, which if you have once "obtained, you'll no longer ſeek Arguments of Words only, but will judge "it ſufficient to have Faith in Chriſt. Hitherto, ſays St. *Athanaſius*, are "the Words of *Antony*. But they ſtruck with Admiration, embraced the "old Man, and went their ways, acknowledging the good they had received "from him.

I muſt again put theſe empty Writers in mind, that they omit a vaſt Number of particular edifying Miracles related by St. *Athanaſius*, contrary to their Promiſe when they own *theſe Records were Authentick.*

I cannot admire their affected manner of expreſſing Things both elſewhere and here, *p.* 54. "A Zeal, ſay they, ſo extraordinary in ſo young a Per-"ſon, gave much Uneaſineſs to the Enemy of Man's Salvation, who there-"fore thought now it was high time, to divert him from a Courſe ſo contrary "to the Intereſts of his infernal Kingdom. He employed thoſe Arms, which "ſeldom fail, when directed againſt Perſons warm with Youth and Pride. "But *Antony* ſtood like a Rock laſh'd by the Waves; ſtill an Overmatch for "his Adverſary." The Reader's Attention is more apt to be carried away with fine Words, than mov'd to Devotion and Imitation.

This puts me in mind of ſome other out-of-the-way Expreſſions; as when Tom. II. p. 307. of *Boniface*, who had liv'd in the Habit of Fornication, they tell us, when he had left his Lady *Aglae*, a famous Courteſan.—And ſome Pages after on St. *Deniſa*, ſent to a Houſe of Debauchery to be depriv'd of her Virginity. The two Libertines, ſay they, had labour'd in vain, and till Midnight, *&c.* p. 258.—On St. *Scholaſtica*, Tom. I. p. 158. ſhe deſir'd of St. *Bennet to give her the Satisfaction of that Night with her*, they might have ſaid, of that Night's pious Converſation.—On St. *Elizabeth* having ſeveral Princes offer'd her in Marriage, *but Denis*, ſay they, was *the happy Man* that carried the Prize. They tell that ſuch is the moſt *feaſible Account* of Things. I have not met with that Expreſſion elſewhere. It is not an uncommon Metaphor with them to be *ſteel'd* in Wickedneſs.—Tom. IV. p. 100. they tell us, the *Horſes appear'd leaden-heel'd*, &c. P. Tom. IV. Perſons *who ſeemed to have ſhook Hands with all Religion.*—Tom. IV. p. 235. they tell us *ſuch a one ſate very looſe to all the Pleaſures of Life.*—Tom. III. p. 316, They ſay he work'd himſelf into a perfect Reſignation to its (Providence's) *Diſpenſation*—Tom. I. p. 333. They ſay of St. *Joſeph*, ſeeing the Saviour of the World born, he *took him into his Protection*, *i. e.* he took God and Man into his Protection. We ſcarce ſay this but when a Perſon wants it. Tom. III. p. 339. Her Brother learnt of her to pray in a Manner *worthy of the ſupreme Being*. What Man can do ſo? They very often apply theſe Words, *according to his way of Thinking*, when mention is made of Divine Faith. I ſhould take it to be more properly apply'd to thoſe we call *Free-Thinkers*; but not to quarrel with Words.

Towards the End of St. *Antony*'s Life, *p.* 61. they tell us, that he forbad that his Body ſhould be abuſed by ſuch ſuperſtitious Honours, wrap'd up in Linnen, and expos'd on Beds. They ſhould have told us at the ſame time,

that

that even in the firſt Ages, a due Veneration was paid to the Bodies of the Martyrs, not forbidden by St. *Antony*'s Admonition to his Diſciples concerning his Body.

Jan. 19. St. CANUTUS. His Life is taken (ſay both *Baillet* and his *Engliſh* Tranſlators) out of the Hiſtory of *Denmark*, written by *Saxo* the Grammarian about an hundred Years after his Death. I am far from rejecting the Authority of that Hiſtory, to which we may reaſonably give Credit, as to a good Hiſtory; but yet I know not how it can be call'd Authentick Records of Church Hiſtory.

Jan. 20. St. SEBASTIAN. Theſe *Engliſh* Writers tell us the Acts of his Life are ancient, and full of edifying and ſurprizing Events; but have not eſcap'd Cenſure. This is not to ſay *they are Authentick:* And their Author *Baillet* ſays their Acts are neither *Original nor Authentick.*

Jan. 21. St. AGNES. The *Engliſh* Writers tell us that *her Acts* (to wit, thoſe that are found in *Surius* and *Bollandus*) *by ſome have been attributed to* St. Ambroſe, *but we have no Aſſurance*, &c. They cite *Prudentius*, and that we may add a Sermon pronounc'd on her Anniverſary by St. *Maximus* of *Turin*, in which are *the Particulars of her Martyrdom. Baillet*, who doubts whether that Sermon be of St. *Maximus*, ſays, it contains much the ſame Things, as are in her *ſuſpected Acts.* One can never know by theſe *Engliſh* Writers, whence they take the particular Facts, which they relate in the Saints Lives. This Particular of the young Man being ſtruck blind, who offer'd to violate her Virginity, is taken out of *Prudentius*, as I find in *Tillemont*, and in *Prudentius* himſelf. *Ruinart* alſo gives us her Life, but only out of *Prudentius.*

Jan. 22. St. VINCENT, *Deacon.* The *Engliſh* Editors tell us *the Acts of this Saint are ancient and valuable. Baillet* ſays, the Original Acts of his Trial are loſt, but that thoſe which are extant, and were taken from them, are faithful enough. *Ruinart* gives us the Hiſtory of his Martyrdom out of *Prudentius*, and ſo doth *Tillemont*, who ſays of his Acts now extant, *we neither dare approve them, nor reject them.* The *Engliſh* after *Baillet*, leave out thoſe Expreſſions, with which St. *Vincent* inſulted over his Judge in his Torments; but they ſhould not leave out (becauſe they do not approve them) what they find in *Prudentius*, and in the Acts which they follow.

St. ANASTASIUS, a *Perſian* Monk. The *Engliſh* ſay his Acts in *Bollandus* (which are not in *Ruinart*) ſeem to be the ſame as thoſe cited in the ſecond Council of *Nice*, and that *it is ſuppos'd* they were drawn up by a Monk, an Eye-witneſs. *Baillet* ſays the ſame; but the Words it ſeems *(and it is ſuppos'd)* ſcarce ſuffice to make them *Authentick Records of Church Hiſtory.* The *Engliſh* Writers

Writers ſay, p. 73. the *Perſians* having been long troubleſome to their Eaſtern Neighbours, made themſelves Maſters of *Jeruſalem*. Does Geography teach us that *Jeruſalem* is Eaſt of *Perſia?*

Jan. 23. St. RAYMOND. Theſe Gentlemen tell us that his Life was written by ſeveral Authors: But we cannot thereby know whom they followed. They omit the famous Miracle (which is alſo in the *Roman* Breviary) of his paſſing the Sea upon his Cloak. *Baillet* ſays he did it by a Miracle, but does not tell in what Manner.

Jan. 24. St. TIMOTHY. Theſe Writers omit in this Life, his being put in Priſon, and ſet at Liberty; which St. *Paul*, *Heb.* xiii. 23. expreſſeth in theſe Words, *Our Brother Timothy is ſet at Liberty.*—They ſay, St. *Timothy* was about Thirty in the Year 64. This ſeems a Miſtake, and would make him but Eighteen, when St. *Paul* joined him with himſelf in both his Epiſtles to the *Theſſalonians*, written *Anno* 52. The *Engliſh* Authors relate it as a Thing certain, that he ſuffer'd Martyrdom at *Epheſus Anno* 97. yet *Baillet* takes notice that this was only from an unknown *Greek* Author of the 6th Age. How is this Authentical?

Jan. 27. St. CHRYSOSTOM. Here is ſtuffed in a great deal of Hiſtory, which does not ſeem neceſſary.

Jan. 29. St. GILDAS. The *Engliſh* Tranſlators and *Baillet* tell us, the beſt Account of this Saint's Life is from an Author, who liv'd five hundred Years after. It is not without Faults, ſays *Baillet*. Are ſuch Authentick Records?

Jan. 30. St. MARTINA. Becauſe *Baillet* and the late Criticks judge the Acts of this Saint, made uſe of by the Roman Breviary, to be ſuppoſititious; they paſs her Life over in a few Lines. 'Tis true, all Things in the Breviary are not of Faith; nor does any one (unleſs it be theſe *Engliſh* Writers) pretend, that all Things, which they think proper to be related of the Saints, muſt needs be taken from Authentick Records of Church Hiſtory. Things that are probable, may be retained as probable. Many Things may reaſonably be retained, when favour'd by the common Opinion and Perſuaſion of the Faithful; altho' thoſe Monuments are loſt, from whence the firſt Account of ſuch Things was taken. It is certain enough, that the Memory of St. *Martina* hath been held in great Veneration from the firſt Ages; that ſhe has been honour'd as a Martyr, who had undergone great Sufferings: The Acts now extant may be corrupted as to many Particulars, and yet the Subſtance of them be very true. In the like Caſes, ſuch Acts may be permitted to have ſtill a Place in the Breviaries. The *Paris* Breviary, as related in *Honoratus* of St. *Mary*, Tom. II. p. 81. *&* *ſeq.* was examin'd, and corrected by the Care and Labours of a great many of the learned Men of that Univerſity for ſe-

veral

veral Years, under the Archbiſhops *Pereſix*, *Harlay*, and *Noailles*; yet they have left a great many Legends or Hiſtories, concerning the Saints Lives in that corrected Breviary of *Paris*, which our new Criticks have rejected as corrupted, ſuppoſititious, and not to be relied on, no more than divers other Things in the *Roman* Breviary, which has alſo been ſometimes corrected. *P. Honoratus*, Tom. II. p. 93. numbers up fourteen Offices in the *Paris* Breviary, which *Baillet* has rejected as uncertain or falſe; yet thoſe Leſſons or Facts are ſtill retained in that correct Breviary: I ſhall inſtance Part of them, becauſe they are the ſame in the *Roman* Breviary. *July* 21. is kept in the *Paris* Breviary the Feaſt of St. *Victor*; but the 9th Leſſon is on St. *Praxedes*, whereas her Acts, ſays *Baillet*, are falſe, or ſuppos'd.—On the 25th of *July*, in the 5th Leſſon in that Breviary, are theſe Words, *Corpus ejus Compoſtellam tranſlatum fuiſſe tradunt Ado & Uſardus.* *Baillet* ſays, no one could ever yet tell when, or from whence; nor brought any thing to induce us to believe it.—On the 9th of *October*, on St. *Denis*, &c. the three Leſſons of the ſecond Nocturn are taken out of the Acts of their Martyrdom. *Baillet* ſays, the Acts are of little Authority; from Hearſays, and common Reports.—On the 23d of *November*, on St. *Clement* Pope and Martyr; the third Leſſon of the ſecond Nocturn is from *Ado*, and out of the Acts of St. *Clement*, which (ſays *Baillet*) have an Air of Gravity, but are not leſs fabulous, and are of no Authority. We know nothing what Death he ſuffer'd, nor of the Circumſtances of his Martyrdom.—On the 13th of *December*, on St. *Lucia*, the three Leſſons of the ſecond Nocturn are out of St. *Aldhelm* Biſhop of *Shirburn*. *Baillet* ſays, *the Acts were indeed in the 6th Age; but no better, nor of greater Authority for that. They contain Facts viſibly falſe, and many without Appearance of Truth.* We may preſume that theſe learned, bright Criticks, *Baillet*, *Tillemont*, *Du Pin*, *Arnauld*, *Fleury*, &c. daily diſcharg'd their Duty, in ſaying the *Paris* or *Roman* Breviary: But 'tis to be fear'd, they had troubleſome Diſtractions, and little Devotion, in repeating ſo often, what in their Opinion were Lies and Fables.

FEBRUARY.

Febr. 1. ST. IGNATIUS, Martyr. Theſe Gentlemen own the Acts that are publiſh'd by *Ruinart*, to be free from Additions and Corruptions: Why did they not therefore tranſlate from *Ruinart*, rather than from *Baillet*? 'Tis pretended, ſays *Baillet*, that theſe Acts are the moſt ancient Monuments of Hiſtory after the Holy Scriptures; nevertheleſs, ſays he, they contain ſome Things ſuſpected by ſome clear-ſighted Criticks. Is not this very

very Remark enough to convince us, that we cannot always have much Regard to ſuch new pretending Criticks?

Theſe Gentlemen tell us, *his Character for Sanctity*, &c. *is compleat, when we remember he was placed there (at* Antioch) *by the Apoſtles themſelves. Baille* is more cautious: Nor is this Way of Thinking or Reaſoning concluſive. The Apoſtles choſe *Nicolas* the Deacon, Chriſt choſe *Judas* to be an Apoſtle.

Of St. BRIDGET. Our Account is compos'd of what ſeem'd moſt edifying in thoſe Pieces of her Life, ſay the *Engliſh* Writers. But *Baillet* ſays, all the Hiſtories of her Life are full of Fables, *&c.* How then can even their ſhort Account be Authentick?

Febr. 4. St. ANDREW CORSINI. The Tranſlators tell us, that his Life wa written by an anonymous Author, and by *Peter Caſtagna* a *Carmelite*, a hundred Years after his Death. *Baillet* judges, that neither of theſe are Authentick. Pag. 131. theſe Writers tell us, *he began to be head-ſtrong, wild, ungovernable, guilty of all the Extravagancies, of which his Age was capable, and continued this Courſe about three Years.* *Baillet* (who is not for diſſembling the Faults of the Saints) does not repreſent him with quite ſo ill a Character; the Breviary ſays, *Cum ſenſim ad vitia declinaret.* St. *Gilbert*'s Life is extracted, ſay they, from *Dugdale*'s *Monaſticon*; yet they rather contract and tranſlate *Baillet*, who alſo compos'd the Life by an Extract from the ſame *Monaſticon*. As Sir *William Dugdale* gave us the Life of St. *Gilbert* at large out of a MS. which was found in the *Cottonian* Library; See Vol. II. p. 669. *&ſeq.* Why did theſe Gentlemen and *Baillet*, omit the Miracles and Revelations according to their Cuſtom, tho' contrary to their Promiſe? Is this MS. to be call'd Authentick Records of Church Hiſtory?

Febr. 5. St. AGATHA. Theſe *Engliſh* Writers in the Account of their Authorities, ſay, that *her Life and Martyrdom are to be ſeen in a Piece, which bears the Title of the Acts of that Saint; and the ſame Subject is well handled by Pope* Damaſus *in his* 5th *Hymn.*

Nothing can be more imperfect and inſignificant than this Account. No one can ſo much as gueſs what *Piece* they mean, there being ſo many both *Latin* and *Greek* Acts, which have been publiſh'd by *Bollandus.* Their Author *Baillet* ſays, the *Latin* Acts are ſuſpected and corrupted. *Tillemont*, *Note* 1. on St. *Agatha*, Tom. III. p. 730. ſays, *Bollandus* has given us a great Number of Pieces on St. *Agatha*, of which not one of them is Authentick. See there the Judgment he paſſes on them, when they tell us, *the Subject is well handled by Pope* Damaſus *in the* 5th *Hymn.* *Baillet* ſays, it is not *Authentick*, nor received by every one. *Tillemont* ſays, tho' this Hymn bears his Name, it has nothing worthy of the Name of that great Pope; and that he ſhould

be aſham'd to uſe it as an ancient, and conſiderable Piece: Thence concluding that we have nothing from which we can learn the Hiſtory of St. *Agatha*, but the Acts of her Martyrdom, ſuch as they are in *Bollandus*. It is evident, that theſe Gentlemen have given us nothing but a Tranſlation of *Baillet*, leaving out ſome Things; and both they and *Baillet* leave out the Miracles. We find a much more ſatisfactory Account in *Tillemont*, and conformable to the Leſſons in the Breviary.

Febr. 6. St. DOROTHY. Our Account, ſay theſe Gentlemen, is taken from *Adhelm* (they mean *Aldhelm*). *Baillet* ſays he liv'd too long after to give us an Account worthy of Credit, being alſo himſelf apt to take up Things doubtful and falſe; as *Tillemont* alſo ſays of him. How then are theſe Authentick Records of Church Hiſtory?

St. INA KING. He is not in *Baillet*; and this may be the Reaſon, why they have forgot to mention their Authorities.

St. VEDAST, or VAAST, Biſhop. *Ducheſne* (ſay theſe Writers) *has given his Life in his Hiſtory, ſhort and defective. Baillet* ſays the ſame. How then are their Records to be eſteem'd as Authentick?

Febr. 7. St. ELFLEDA is not in *Baillet*. They ſay, the Life may be ſeen in *Dugdale's Monaſticon*, Vol. 1. p. 71. But in that Place ſhe's only mention'd in two or three Lines.

Febr. 11. St. FRIDESWIDE is not in *Baillet*. They ſay, the Account is from the *Monaſticon*, Vol. I. p. 173, and 174. and I have found it there, out of *William of Malmſbury*, and out of a *Miſſal* of *John Tinmouth* in the *Bodleian* Library, and out of *Leland's* Collections. It is their Buſineſs to ſhew them all Authentick Records.

Febr. 12. St. MELETUS. Here are tedious Hiſtorical Facts, which might very well have been omitted in the Lives of Saints; eſpecially ſince they never tell us, nor mark in the Margin whence ſuch Accounts are taken. *Tillemont* took a much more ſatisfactory Method, by which we know whence even every Word is taken.

Febr. 15. St. FAUSTINUS and JOVITA. *What we have related* (ſay theſe Gentlemen) *is taken from the Acts of their Martyrdom, which are ſuppoſed ancient. Baillet* ſays, *thoſe Acts are ſuſpected, as being falſe, or, at leaſt, of being much falſified.* However, they have taken care to relate almoſt nothing at all.

Febr. 16. SEVEN MARTYRS in *Paleſtine*, and alſo 17. of SS. THEODULUS and JULIAN. Theſe are out of *Euſebius's* Hiſtory of the Martyrs in *Paleſtine*, now in the Edition of *Valeſius*, placed between the 8th and 9th Book, from p. 318. to p. 346. I know not why they give us for Title *Seven Martyrs in Paleſtine*, and then but two more; whereas *Euſebius* under the Title of

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the Martyrs of Paleſtine, has related the Sufferings and Death of a great Number, even of thirty-nine beheaded on that Day; with an Account of dreadful Torments, and ſome Miracles omitted by *Baillet*, and by theſe *Engliſh* Writers, who copy after him.

Febr. 17. St. SILVINUS. His Life (ſays *Baillet* and theſe Writers) was by *Antenor* a Biſhop, call'd his Diſciple, but alter'd by one in the 9th Age by Addition; ſo that we can't rely on the Hiſtory of his Life, as to look upon it pure and ſincere.

Febr. 18. St. FLAVIAN of *Conſtantinople*. His Hiſtory is taken out of that of the Church and Empire, ſays *Baillet*; and theſe his Followers, out of the Councils, *&c.* full enough of Hiſtory in it.

Febr. 20. St. MILDRED. Nothing in *Baillet*. They tell us, they follow the *Monaſticon*, Vol. I. p. 83, 84. but 'tis very little they ſay of her.

Febr. 21. St. FLAVIAN of *Antioch*. Out of St. *Chryſoſtom* and *Theodoret*, *Socrates*, *Sozomen*. Leſs Hiſtory had been better.

Febr. 23. St. MILBURG from *William* of *Malmſbury*, *Capgrave*, &c. in the *Monaſticon*, Vol. I. p. 613, 614. The Account is very ſhort. There is Nothing in *Baillet*.

Febr. 24. St. ETHELBERT, King of *Kent*. *His Life is out of* Bede's *Hiſtory*, Lib. I. & II. ſay the *Engliſh* Editors, and *out of other Authors of our own Countrey, whoſe Writings are eaſily conſulted. But are they as eaſily prov'd Authentick Records of Church Hiſtory*, to which they pretend by the Title of their Volumes? See *Baillet*.

Febr. 25. St. WALBURG, Abbeſs. *We have* (ſay our *Engliſh* Writers) *ſeveral Pieces which bear the Name of her Life; of which the chief ſeem to be written by* Wolfhard *a Monk in* Bavaria, *who liv'd about a hundred Years after. Baillet* ſays, all theſe Pieces are written in an *irregular* Manner, and that of *Wolfhard is very imperfect*. He adds, that thoſe that have been written ſince that Time, are of leſs Authority; which of theſe are Authentick Records?

Febr. 26. St. PORPHYRIUS Biſhop of *Gaza*. *His Life*, ſay theſe Gentlemen, *was written by an Eye-witneſs; but the Original is loſt*. By ſo imperfect an Account, how ſhall we know whence they have taken it without a pretty long Recourſe to *Baillet* to find their Meaning? He tells us, that tho' the Original be not now extant in *Greek*, yet we have a Tranſlation of it in *Latin* preſerv'd, which is in *Surius* and *Bollandus*. From the *Latin* in theſe Authors *Baillet* has drawn his Life, and they from *Baillet*; only they omit the miraculous Cure, which this Saint received praying on Mount *Calvary*, and two or three Viſions, which he had. See *Baillet*, Tom. I. p. 350. *Febr.* 26.

Febr. 27. St. LEANDER of *Sevil.* Theſe *Engliſh* Writers ſay he was born towards the middle of the fourth Age, (not in Figures of 4th Age) that he was baniſh'd from *Spain* in the Year 585. *viz.* about 235 after, and that he was contemporary (cotemporary as they always put it) with St. *Gregory* the Great, made Pope in 590. They muſt be miſtaken in their Chronology as to the Birth of St. *Leander*, who died about the Year 600. See *Baillet*, *Moreri*, &c.

MARCH.

March 1. ST. SWIBERT's Life in *Baillet* is taken from the ſame Authors, as are named by theſe *Engliſh* Writers. They do not give any Authors for what they relate of St. *David:* Nor has *Baillet* any Thing concerning this Saint.

As for St. SIMPLICIUS, St. CHAD, St. CUNEGUNDA, I am far from blaming *Baillet*, or theſe Gentlemen, for giving us theſe Lives from the beſt Authors that can be found, and from ſuch as make the Facts ſufficiently credible; but to pretend, that they are warranted in every Life, and every Fact, by Authentick Records, this no Writers of Saints Lives ever yet aſſerted, nor can it be done.

March 4. St. CASIMIR. *Baillet* and they mention the ſame Authorities and Authors of his Life, which according to *Baillet*'s Title, in this and in the greateſt Part of the Lives, may be ſaid collected from what *we have* now moſt authentick and certain. They who publiſh'd his Life in *Engliſh* ſay, his *Love* for *Purity* was ſo ſtrong, &c. I think they ſhould have ſaid, his *Love* for *Virginity*, which may have a different Signification. They omit the Miracles by his Relicks, which are in the *Roman* Breviary out of the ſame Authors.

St. LUCIUS. Our *Engliſh* Writers, p. 247. bring this for an evident Proof, that Pope *Lucius* did not ſuffer Death by Martyrdom; becauſe, ſay they, tho' St. *Cyprian* calls him a Martyr, yet he ſays the ſame of Pope *Cornelius*, who *died in Baniſhment*. But what they relate as certain, is very doubtful, as may be ſeen in *Tillemont* upon St. *Cornelius*, Tom. III. Note 13. p. 744. And alſo upon St. *Lucius*, whoſe Life and Martyrdom he gives, Tom. 4. p. 118. 'Tis not without good Authority, that we may underſtand theſe Words of St. *Cyprian*, (when he ſpeaks of Pope *Cornelius* and *Lucius*) *in glorioſo Martyrio conſtituti*, of not only confeſſing Chriſt by Baniſhment, but alſo of ſuffering Death: And that they were both Martyrs in the moſt proper Senſe.

March

March 7. St. THOMAS of *Aquino*. *Baillet* ſays, his Life has not yet been written by any one, in a Manner worthy of this Saint. I make bold to ſay, that this ſeems true, as to theſe *Engliſh* Writers, when they relate the Story of a Woman ſent into his Chamber to tempt him, where they ſay, after a *violent* Struggle betwixt *that* (to wit, Grace) and *Nature*. The leaſt Divine Grace is an Overmatch for the ſtrongeſt Temptation. A Man may be ſtrongly tempted, but yet have no Struggle betwixt *Grace* and the *Temptation*: And tho' the Woman might employ all her Artifices, we do not find that St. *Thomas* had a Struggle with himſelf, whether to yield or not. They ſay of St. *Thomas*, *ibid.* that *his Genius was more ſolid than bright*; neither is this to write in a Manner worthy of this great Angelical Doctor: Does it follow becauſe he was one of few Words, as is obſerved of him, that therefore he wonted *bright Thoughts, a bright Underſtanding, and Judgment*. Ibid. *He prepared himſelf for Death with the Sentiments of Penance and Fear, which are requiſite after the moſt reprobate Life*. According to St. *Auguſtin*, theſe Sentiments are requiſite, even after a devout and innocent Life.

St. PERPETUA and FELICITAS. See the Acts in *Ruinart*, Tom. I. p. 147, of the *French* Edition at *Paris*. Theſe Gentlemen tell us, p. 258. *that it is more than probable her Mother was in the ſame way of Thinking*. By this they think fit to ſignify, that her Mother was of the Chriſtian Faith and Religion.

March 8. St. JOHN OF GOD. The *Engliſh* Editors tell us, p. 272. *This was the Beginning of Hoſpitals for the Sick and Infirm*. Thus they tranſlate theſe Words of *Baillet*, *Voila quels furent les premiers Fondements de l'Hopital ſi celebre de la Charité*; which can only ſignify Hoſpitals, in which are placed the Succeſſors of St. *John*, and who are of his Inſtitution: Hoſpitals are frequently mention'd, at leaſt from St. *Chryſoſtom*'s Time, and in every Age. They make no Mention at all of his running amidſt the Flames, when the Hoſpital was ſet on fire; nor even of Miracles in general, after his Death; tho' *Baillet* ſays; God declared in his Favour by *Prodigies and Miracles*, p. 100.

March 9. St. FRANCES. Theſe Writers follow Authorities, of which their Author *Baillet* ſays, *they are not exact*, *&c.* Theſe Gentlemen take care to mention no Miracle in particular, tho' they own her Life *was a continued Series of Vertues and Wonders*, and that ſhe had frequent *Ruptures*; *Raptures*, I ſuppoſe.

March 10. SS. FORTY MARTYRS. Theſe Editors follow *Baillet*, who in the Account of their Martyrdom, follows the Panegyrick of St. *Baſil*, which *Ruinart* tranſlated. St. *Gregory* of *Nyſſa* has alſo a Homily on them, Tom. II. p. 205, *& ſeq. Pariſiis*, *Anno* 1638. Before the End of his Homily he ſpeaks of Miracles done by their Aſhes or Relicks: One was a Viſion made to himſelf;

ſelf; the other the Cure of a lame Soldier; of which he calls himſelf an Eye-witneſs.

March 12. St. GREGORY the Great. Theſe *Engliſh* Writers, p. 291. tell us the Story out of *Bede*'s Hiſtory, Lib. II. c. 1. that St. *Gregory* ſeeing ſome Slaves to be ſold, that were fair and handſome, he aſk'd what Countrymen they were; and he was told, *they were Britons*, &c. It is much theſe Gentlemen ſhould not take notice of the Difference betwixt *Britons* and *Engliſh*, or *Angles*. Nor can the Story, as related by *Bede*, and by *John* the Deacon, who writ St. *Gregory*'s Life, agree to the Name of *Britons*, but only to that of *Engliſh*, or *Angles*; for the Merchant anſwering, that they were call'd *Angli*, St. *Gregory* preſently reply'd, *Quaſi Angeli*; or as *Bede* has it, p. 44. *Angelicam habent faciem*. I take notice that theſe our *Engliſh* Writers have not mention'd one Miracle in the Life of St. *Gregory*; nor of his Relicks, no Mention of Miracles, even in general.

St. PAUL Biſhop of *Leon*. *His Life*, ſay theſe *Engliſh* Writers, *was compos'd by a Monk towards the End of the tenth Age*. *Baillet* adds, *that this was near four hundred Years after his Death, fill'd with uncertain Facts from the Lives of others, and evidently fabulous*. Theſe *Engliſh* Editors ſhould prove this Life *Authentick* againſt their Author *Baillet*. It will appear to any one who reads both, that the *Engliſh* have only tranſlated *Baillet*, omitting ſome few Things; and particularly the Miracles, which he ſays were perform'd at his Tomb, and that he had the Gift of Miracles in his Life-time.

March 15. St. ZACHARY Pope. *Baillet* and the *Engliſh* Tranſlators, in the Account of his Life, follow *Anaſtaſius* the Library-keeper, who wrote about an hundred and twenty Years after his Death. The new Criticks ſet no great Value on the Writings of *Anaſtaſius*. It is their Buſineſs to ſhew theſe Records Authentick.

March 17. St. PATRICK. The *Engliſh* in the Account of their Authorities write thus: *It would be tedious to enumerate the ſeveral Authors, who have undertaken to give us St.* Patrick's *Life*. Uſher's *Antiquities of the Britiſh Churches have been of great Uſe to us, in helping us to entertain our Readers.*

By this we may judge, that nothing can be relied on, at leaſt as any ways Authentick, but what is taken from *Uſher*. *Baillet* in his Account ſays, *that there's no Saint whoſe Life has been written by ſo many Hands, nor of whom have been related ſo many Prodigies and Fables. We know not why the Continuators of* Bollandus *have preferr'd* Jocelin; *what we have beſt and moſt exact concerning him, are the Obſervations of* Henſchenius, *to whom we muſt join* Uſher, *&c.*

For the Reader's Satisfaction and Inſtruction, and not only for his *Entertainment*, theſe Compilers ought to have let him know, what they take out of

Uſher,

Uſher, what out of *Henſchenius*, out of *Jocelin*, and others. By comparing the Life of St. *Patrick*, now publiſh'd by theſe *Engliſh* Writers, with *Baillet*, I find they have done nothing but tranſlated this their Author; only they are more obſcure, by not marking the Years in the Margin. They have alſo omitted what, as *Baillet* relates, is ſaid of him, that he every Day recited the whole *Pſalter*, with a great Number of Prayers; and that he mortify'd himſelf, ſaying every Night fifty Pſalms in Water, and then taking a little Sleep upon a Stone, till he was fifty-five Years of Age. In fine, there is this Difference betwixt them; that theſe *Engliſh* repreſent the Ignorance and Barbarity of *Ireland* in a much worſe Degree, when they conclude, *that St.* Patrick *laid the firſt Foundations of Humanity, as well as Religion, in that Iſland.* After Reflexions ſo diſhonourable to *Ireland*, it had been no more than an Act of Juſtice, to let the Reader know, that very ſoon after, in the 6th Century, *Ireland* was the Seat of Learning and Virtue for ſeveral following Ages: So that for an Improvement in both, the *French*, *Engliſh*, and many of other Nations were ſent thither. See *Camden*'s *Irelandia*. And *Moreri* ſays, that from the 7th to the 10th Age, *Ireland* was look'd upon the *moſt polite Nation of all* Europe, *the School or Nurſery of Virtue and Learning*.

Tillemont, Tom. XVI. p. 452, *& ſeq.* gives us a more edifying Life of St. *Patrick*, written by himſelf, in what is call'd the Confeſſion of St. *Patrick*. *This Confeſſion* ſays *Tillemont*, Art. II. p. 455. is thought to be his, *and truly worthy of him.*

The ſame he ſays, Note 2. p. 782. But theſe Gentlemen preferr'd *Baillet.*

March 21. St. BENEDICT. The *Engliſh* Compilers tell us, p. 340. *That being attack'd by a violent Temptation, it was very near prevailing with him to leave the Deſert, and go in Purſuit of the Object that employed his Thoughts, and warm'd his Heart*; Why his Heart? Nor do I find either *Baillet* or any one ſay, that it was very near prevailing with him.

March 24. St. CATHARINE of *Sweden*. The *Engliſh* follow *Baillet*, and he *Ulpho*; only *Baillet* ſays, he muſt be followed with Diſcretion and Caution: Can theſe Gentlemen call it Authentick?

March 30. St. JOHN CLIMACUS. His Life was written by *Daniel* a Monk; which (ſay theſe *Engliſh* Writers) may ſeem an Authentick Writing; but *Baillet* has not ſo good an Opinion of the Writing of that ſame *Daniel*, which he ſays, is *defective, and void of Order.*

APPENDIX II.

ON THE

Second VOLUME.

APRIL.

IN this Second Volume we find but eight *Errata* in the Impreſſion mark'd. Not above four of them are in the Pages mark'd. But we meet with a great many others, tho' not quite ſo many, as in the Firſt Volume.

April 2. St. FRANCIS of *Paula*. The *Engliſh* Writers ſay: *Our Account of him is from his Life, as written by one of his Diſciples*, &c. *Baillet* ſays, *that this anonymous Diſciple of his, jumbles together imperfect Accounts, and is far from being exact*;——*and that hitherto we have nothing well written on this Saint*. Have they any thing therefore to be call'd Authentick?

April 7. St. HEGESIPPUS. He was the firſt that wrote the Hiſtory of the Church after the Acts of the Apoſtles, till his own Time; living in the ſecond Age. The late Criticks commonly reject his Writings, as of no Authority, as we ſhall take notice hereafter. See the Life of St. *James*, *May* 1.

April 11. St. LEO the Great. They tells us, that being promoted to the firſt See, *he ſhook Hands with Repoſe*. To me this ſeems an odd Expreſſion.—So Tom. III. on St. *Cyprian*, p. 360. they ſay: *From the Divine Pages he learnt to ſit looſe to all the Enjoyments of Life*.——Tom. IV. on St. *Charles*, p. 67.

The Country, ſay they, *was full of Perſons, who ſeem'd to have ſhook Hands with all Religion.*—On St. *Elizabeth*, p. 235. *She ſate very looſe to all the Pleaſures of Life*, &c.

April 14. St. TIBURTIUS, VALERIANUS, and MAXIMUS. Theſe Gentlemen tell us, that *the Acts of theſe Martyrs, are included in thoſe of St.* Cecily, *which are Ancient. Baillet* ſays the ſame; but adds, that *tho' they be Ancient, they are of no Authority.* He alſo ſays, in the Life of theſe Saints, p. 189. that they are not *Authentick.* I lay no Streſs on *Baillet*'s Authority: But theſe *Engliſh* Editors, who conſtantly follow *Baillet*, muſt ſhew how they can be in their Opinion Authentick?

April 21. St. *Anſelm.* His Life, ſay they, was written by *Eadmer, deſervedly eſteem'd one of the moſt exact and faithful Writers of our Nation. Baillet* ſays the ſame; and from him they have taken his Life. But I ſee no Reaſon, why theſe *Engliſh* Editors of *Baillet* ſhould repreſent St. *Anſelm* in his Youth much worſe than either *Baillet* has done, or *Eadmer*; as may be ſeen in *Surius*, who gives us St. *Anſelm*'s Life written by that exact Writer. Theſe Gentlemen make St. *Anſelm* in his Youth, as great a Libertine as any one can be, when they ſay: *He gave into all the Pleaſures and Amuſements, that his Station in the World would afford him, or the Warmth of Youth directed him to—he took after his Mother's Death free Liberty to gratify his Paſſions, and purſue his vicious Inclinations, till all Reliſh for Study was loſt, and all Sentiments of Devotion baniſh'd.* This is not only a worſe Character than either *Eadmer* or *Baillet* gives of him, but even contradictory to what both relate. His Mother, (ſays *Baillet*) had brought him ſo up in *Chriſtian Piety, that the Impreſſions were never blotted out.*—*Des Impreſſions qui ne s'effacerent jamais.* And the worſt that *Eadmer* or *Edimer* ſays of him: *Cæpit paulatim fervor animi ejus a religioſo propoſito tepeſcere; in tantum, ut ſæculi vias magis ingredi, quam relictis eis Monachus fieri cuperet—Defunctâ Matre illico navis cordis ejus, quaſi ancorâ perditâ, in fluctus ſæculi pene tota dilapſa eſt.* And the moſt that *Baillet* ſays, *Il s'abandonna au gre des ſes Paſſions, & laiſſa eteindre—la plus grande partie des Sentiments de la Pieté que ſa Mere lui avoit inſpiré. Eadmer* relates ſeveral Viſions, and many Miracles in St. *Anſelm*'s Life, which *Baillet* and his Followers paſs over in Silence, contrary to their Promiſe; being related by a Writer, whom they own to be the *moſt exact and faithful Writer of the* Engliſh *Nation.*

April 22. St. CAIUS. The *Engliſh* Writers tell us, *they have followed the Acts of St.* Sebaſtian *in compiling the Hiſtory of St.* Caius *Pope*; which Acts *Baillet* looks upon as *of little or no Authority.*

April 23. St. GEORGE. What theſe *Engliſh* Writers and *Baillet* obſerve concerning St. *George*; *that the falſe or corrupted Acts of his Life*, do not deſtroy

ſtroy the Certainty we have, that St. *George* was a great Saint, and a *great* and *glorious Martyr*, being honour'd as ſuch both in the Eaſt and Weſt; may, and ought to be apply'd to many other Saints, whoſe Honour and Memory have been preſerved in the general Opinion and Belief of the Faithful, tho' Corruptions and Changes have crept into the Hiſtories of their Lives.

April 24. St. MELLITUS. Theſe Gentlemen, as well as *Baillet*, ſeem very unwilling to mention the Corporal Correction, that St. *Laurence* told the King he had received for thinking of leaving *England:* But we are warranted by the Authority of Venerable *Bede*, Lib. II. Hiſt. c. 6. that St. *Peter* appear'd to him, by whom he was *flagellis acrioribus exceptus, verberibus laceratus*; that the next Day he ſhewed the King *plagas*, upon which he was much concern'd, and converted.

April 25. St. MARK. *The Acts of St.* Mark, ſay theſe Gentlemen, *in as much as they regard his Apoſtolical Labours at* Alexandria *are Ancient.* But, ſays *Baillet*, *they are not Authentick, nor ſeem to be taken from the Originals.* Are they for following *Baillet*'s Judgment?

St. PHEBADIUS Biſhop of *Agen.* Theſe Gentlemen ſay, *the Account of his Life is taken out of the ſecond Book of* Sulpitius Severus's *Hiſtory*, &c. They alſo ſay, that St. *Phebadius* not only oppos'd, but alſo writ againſt the *ſecond Creed of* Sirmium, which was manifeſtly Heretical, and yet was ſubſcrib'd by Pope *Liberius*, and *Hoſius*. This we ſhall have an Occaſion to mention in the Life of St. *Athanaſius*.

April 26. St. MARCELLINUS. *Baillet* ſays, that his Acts with the Chimerical Council of *Sinueſſa*, are ſuppoſititious. And this is the general Opinion of *Baillet*, *Du Pin*, *Natalis Alexander*, *Tillemont* and *Fleury:* But their Proofs for quite rejecting them are not convincing.

April 28. St. VITALIS. Theſe Gentlemen tell us, *that what they have ſaid of St.* Vitalis, *is from the moſt probable Account of this Saint, delivered by* Tillemont. They would have deſerv'd Commendation, had they done the like in regard of many other Saints; that is, by giving us what was moſt probable, without pretending every where to *Authentick Records of Church Hiſtory*. *Baillet* ſays of theſe very Acts; *they are too new to deſerve Credit.*

April 30. St. CATHARINE of *Sienna.* The *Engliſh* Writers only tell us, *that her Life was written by* Raymond *of* Capua, *who had the Direction of her Conſcience.* They ſeem to me to make a kind of Jeſt of this *Raymond*'s Hiſtory, p. 187. when they ſay of her Viſions and Miracles; *that they are of ſo numerous and extraordinary a Nature—that we ſhould ſooner want Time than Matter, if we undertook to be particular on that Article.* But if the Author be to be credited; why might they not give their Reader a Part at leaſt of thoſe

Miracles, which are alſo mentioned in the Roman Breviary, where they would not be inſerted, but after a due Examination?

MAY.

May 1. ST. PHILIP the Apoſtle. Theſe *Engliſh* Followers of *Baillet* ſay abſolutely, as if it were a Thing not to be doubted of, *that St.* Philip *the Apoſtle was married, and had ſeveral Children, before he engaged himſelf in the Service of our Saviour.* For Proof they cite in the Margin, *Acts* xxi. 9. 'Tis true, this ſeems to have been the Opinion of *Polycrates* Biſhop of *Epheſus*, about the End of the ſecond Age, and of *Clement* of *Alexandria* about the ſame Time, as their Words are cited by *Euſebius*, Lib. III. Hiſt. c. 31. unleſs the Text of *Euſebius* hath been corrupted. *Tillemont* (whom *Baillet* generally follows) is inclin'd to this Opinion, not daring, as he ſays, Tom. I. p. 642. to abandon the Authority of *Polycrates* and *Clement*. Yet *Baronius*, *Valeſius* in his Notes on *Euſebius*, *Colerius*, &c. and divers others, think this Opinion only roſe from a Miſtake of ſome few Authors, who for want of ſufficient Attention, confounded St. *Philip* the Deacon, with St. *Philip* the Apoſtle: For it ſeems certain and evident, that St. *Luke*, *Acts* xxi. 8. ſpeaks of St. *Philip* the Deacon: The Words are, Verſe 8. *We came to Cæſarea, and going into the houſe of Philip the Evangeliſt, who was one of the ſeven,* (to wit, *Deacons*) *we ſtaid with him. This ſame man had four Daughters Virgins, who propheſy'd.* Now as the Paſſage out of St. *Luke*, *Acts* xxi. 8. which is concerning St. *Philip*, one of the ſeven Deacons, is brought in *Euſebius* to prove that St. *Philip* the Apoſtle was married, and had four Daughters; this ſeems the Origin of the Miſtake. *Rufin* in one Place corrected the Text of *Euſebius*, putting in *Deacon* inſtead of *Apoſtle*; ſo did *Chriſtophorſon* even in his Tranſlation of *Euſebius*, looking upon it as a Miſtake in the Text of *Euſebius*. However, theſe Gentlemen need not have been ſo poſitive, where the Opinion is diſputed, and doubtful.

Theſe Gentlemen are not exact, when, p. 194. they make St. *Philip* an *inſeparable Diſciple of Chriſt, from the Moment Chriſt firſt ſpoke to him.* At this rate St. *Philip*'s Apoſtleſhip began before that of St. *Peter*, St. *Andrew*, &c. who, tho' they had ſeen, and had ſome Diſcourſe with our Saviour, yet their Apoſtleſhip is only reckon'd from the Time he call'd them, when they were fiſhing, and told them, that from that Time *he would make them fiſhers of Men.* I do not think the Expreſſion exact, when they ſay, that Chriſt *conſulted* with St. *Philip*, when he was about to feed the Multitudes, *&c.*

St. JAMES.

St. JAMES. They tell us, p. 195. that being *thus qualified, he was call'd to the Apoſtolical Dignity*; as if his Practices of Prayer, by which *his Knees were grown as hard as thoſe of a Camel*, &c. were before he became an Apoſtle, which ſeems not probable. They give us an Account of his Death and Martyrdom out of *Hegeſippus* and *Euſebius*. They have done well, tho' *Baillet* and ſuch Criticks laugh at this Relation out of *Hegeſippus*. See in Mr. *Tillemont* at the End of his firſt Volume, the Anſwers he gives to a Writing of Mr. *Arnauld*, who could not give Credit to what *Hegeſippus* in *Euſebius*, related of St. *James*, nor to what *Tillemont* had received in his Life of St. *James*. *Tillemont* anſwers the Doubts and Rules of Criticiſm of Mr. *Arnauld*, with a great Deference to his Judgment; on which Account he partly recalls what he had written, yet does not think them ſufficient to convince every one, that the Account given by *Hegeſippus* can be rejected as certainly falſe.

May 2. St. ATHANASIUS. *Baillet* and his Followers have given us this Life very long, with the Hiſtory of thoſe Times. P. 220. they write thus: "St. *Athanaſius* was abandon'd by the Perſon, the *Eminence of whoſe See* ſhould "have engaged him more ſtrongly to *Athanaſius*'s Intereſt, which was that "of the *Orthodox Faith*. Pope *Liberius*, impatient of his Baniſhment, to "which he had been ſentenced almoſt two Years before, *ſubſcribed an Heretical* "*Creed*, declared himſelf in Communion with the *Arians*, and in formal Terms "conſented to all the Cenſures the Eaſtern Biſhops had pronounced on *Atha-* "*naſius*; as appears by a Letter written to them on that Occaſion by the ſaid "Pope". They had told us before on the Life of St. *Phebadius*, *April* 25. p. 161. that *the* Great Hoſius *and Pope* Liberius *were weak enough to ſubſcribe to the ſecond Creed of* Sirmium, *evidently Heretical*. See *Baillet*, Tom. II. p. 51.

Theſe *Engliſh* Editors of *Baillet* ſeem not a little pleas'd (by the Manner they expreſs their Minds) to let their Readers know, that a Pope, Pope *Liberius*, ſubſcribed an *Heretical Creed*: That both *Hoſius* and Pope *Liberius* ſubſcrib'd the *ſecond Creed of* Sirmium, which was *evidently Heretical*. Theſe Gentlemen relate this, as if it were a Thing certain, and allow'd of, at leaſt, by all learned Men and ſound Criticks. It is true (if this was certain) that they who are the moſt zealous Defenders of the Papal Authority, and of his Doctrine, when he decides any Controverſies about Religion, as ſupreme Head of the Church, would preſently anſwer, that the Pope does not act always, nor ſpeak as Pope, but many times as a weak, ſinful Man, and as a private Perſon, liable to Errors, and Miſtakes, both againſt Truth and good Manners. There's no Catholick but owns this. Secondly, Pope *Liberius* and *Hoſius* to avoid Baniſhment, and other Puniſhments, might exteriorly conſent to ſign a Doctrine contrary to their own Judgment, where their Tongue, and

their

their Hand was guilty of Errors, which their Mind and Judgment knew to be otherwiſe: This by the precedent and ſubſequent Circumſtances, was the Caſe both of *Hoſius* and *Liberius*, when they were no longer under Violence, and Conſtraint, and could with Liberty, and without Fear of Puniſhments, ſpeak their Mind. Such was the Caſe of Pope *Marcellinus*, if it be true, that he exteriorly offer'd Incenſe to Idols. But beſides this; theſe Gentlemen ought to have acquainted their Readers, that ſound Criticks, as famous as any whatſoever, have not only doubted, but declared their Opinion, that Pope *Liberius* (I do not ſpeak of *Hoſius*) never ſubſcribed to the *ſecond Heretical Creed of* Sirmium, as theſe Gentlemen ſo poſitively pretend, with their *Baillet*, on St. *Phebadius*, *April* 25. For (I do not find that *Baillet* is ſo clear as they are in the Life of St. *Athanaſius*) not only *Nat. Alexander*, Tom. IV. Differt. 32. defends this Propoſition, that Pope *Liberius did not ſubſcribe to the ſecond*, but only to the *firſt Creed*, or *Formula* of *Sirmium*, in which there was nothing contrary to the Orthodox Faith; tho' he abandon'd St. *Athanaſius*, and in thoſe Circumſtances, was willing to join in Communion with the *Arians*, to gain the Favour of the *Arian* Emperor *Conſtance*; and ſo to be recall'd from Baniſhment.

But alſo *Tillemont*, Tom. VI. at the End of the 69th Article on the *Arians*, p. 422. declares it his Opinion and Judgment, that *Liberius* only ſign'd the firſt Form or Creed in theſe Words; *Le ſentiment le plus favorable a Libere nous paroiſt auſſi le mieux appuyé.* And in the 55th Note correſponding to his Text, after having given the Arguments on both Sides, for *Liberius* ſubſcribing the *firſt* or the *ſecond Creed*, he concludes with theſe Words, *that it is very hard, or abſolutely impoſſible, to doubt that what* Liberius *ſign'd, was only the firſt, and not the ſecond Creed.*

And in fine, not to mention *Baronius*, and many learned Writers, Mr. *Fleury* (who ſcarce ever favours the Popes) in his Eccleſiaſtical Hiſtory, Lib. XIII. N. 46. ſays, that the Profeſſion of Faith offer'd and ſign'd by *Liberius*, according to the moſt probable Opinion, *ſuivant l'Opinion la plus probable*, was the *firſt* Creed of *Sirmium* paſs'd in the Council, held *Anno* 351. whereas the *ſecond* Creed of *Sirmium* was ſix Years after, *Anno* 357.

Theſe Gentlemen might without any Apprehenſion of doing an Injury to Truth, have concluded with the Roman Breviary, that this eminent Saint's Life was made illuſtrious by great Miracles.

May 5. St. Pius V. Pope. Theſe *Engliſh* Writers had only comply'd with the Promiſe in their *Preface*, if they had told us as in the Breviary from the ſame Authors of St. *Pius*'s Life, that he knew by Divine Revelation, the

great

great Victory gain'd againſt the *Turks*, the very Hour it was obtained, and ſpoke of it to thoſe that were about him.

May 6. St. JOHN DAMASCEN. The *Engliſh* Writers tell us, that *his Life is attributed to* John *Patriarch of* Jeruſalem, *probably the fourth of that Name. Baillet* who gives us his Life from the ſame Author, obſerves, that he lived two hundred Years after; and ſays, that as for the firſt Part of his Life, till he became a religious Man, ſome judicious Perſons look upon it, *comme une belle Fable.* I do not mention this, as any ways approving the Cenſure of thoſe he calls *judicious Perſons*, who are certainly blameable for their fanciful Doubts, in which they often betray a Want of Judgment: But I cannot but take notice, that they only mention in general Terms a miraculous Reſtauration of St. *John*'s Hand after it had been cut off. If they judg'd any Credit to be given to the Author of his Life, whom they follow; they ſhould not have conceal'd the Manner, (which is alſo in *Baillet*) "That St. *John* the "ſame Evening proſtrated himſelf in an Oratory before an Image of the bleſ-"ſed Virgin Mother, and begg'd, that by her Interceſſion his Hand might "be reſtored; which was granted him."

May 7. St. STANISLAUS. Both *Baillet*, and theſe his Followers, give us the Hiſtory of his Life from *John Longinus Dugloſs*, who writ it four hundred Years after, upon old and imperfect Memoirs: So that I wonder they, who pretend to nothing but Authentick Records of Church Hiſtory, ſhould relate at length a Miracle as extraordinary as moſt to be met with, "of this Saint "raiſing a Man, that had been dead three Years, out of his Grave, and fol-"lowing him to the Court, where a Cauſe was to be tried, there to be a "Witneſs: The Saint took him by the Hand, led him to the King and "Judges, where he bore witneſs to a Sale of a Field; and being in the Sight "of an infinite Number of People, conducted him back, where he laid him-"ſelf down again in his Grave, and preſently died."

May 9. St. GREGORY NAZIANZEN. There are more falſe Prints in this one long Hiſtorical Life, than are mark'd *Errata* in the whole Volume.

May 11. St. MAMMERT of *Vienna*. In the Account of their Authorities, theſe *Engliſh* Writers ſay, that his Life is taken from *two Letters of Pope* Hilary, *and a Homily of St.* Avitus. *Baillet* ſays, *the Acts are of no Authority*; yet in the Life they give us, they have made uſe of the Acts, as they do ſeveral Times, when they quote only other Authors: And I have very good Reaſons to judge, that they have very ſeldom conſulted any Author but *Baillet*; tho' they avoid naming him, as much as he does *Metaphraſtes*.

May 12. St. FLAVIA DOMITILLA. *What we have*, ſay the *Engliſh* Editors, *is taken from* Euſeb. Lib. 1. c. 19. and from St. *Hierom*'s Account of St. *Paula*

St. *Paula*, Epiſt. 27. *Baillet* (on the 7th Day of this Month) ſays the Acts are the ſame as thoſe of St. *Nereus* and *Achilleus*, and from thoſe Acts *Baillet* tells us, that the Hiſtory of St. *Pancratius is as little known* as that of theſe other Saints, p. 210.

St. EPIPHANIUS. His Life ſeems written much better by *Tillemont*, Tom. X. p. 484. than by *Baillet* and his Followers. In *Tillemont* we find the Virtues of this Saint ſet forth in a much better Light, in a much more edifying Manner, with a particular Mention of divers Miracles; of which nothing in his Life, as now publiſh'd in *Engliſh*.

May 14. St. BONIFACE, Martyr. His Life (ſay the *Engliſh* Editors) is certainly *a very ancient Piece, but has not eſcaped the Cenſure of ſome bold Criticks. By theſe bold Criticks* they muſt needs mean *Baillet* their very Author, whom they follow throughout the whole Work; and whom they have done nothing but tranſlate in this Life of St. *Boniface*. It is *Baillet* himſelf who tells us, *that the Acts of this Saint's Life* (which he is forc'd to follow) have divers Marks of being ſuppoſititious—that they contain many *things that cannot be admitted*, &c. The Tranſlators fall ſhort of their Author. They ſay, when *Boniface* left his *Lady*. *Baillet* ſays his *Miſtreſs*, *ſa Maitreſſe*. They leave out the chief Words of *Aglae* to *Boniface*, which made ſuch an Impreſſion on him, as began his Converſion; for when he jeſted about his own Relicks, ſhe reply'd, *It is not for us to jeſt in this Manner; we muſt change our Lives: Ne raillons point, il faut changer de Vie.* Theſe laſt Words, and this Reprimand made ſo deep an Impreſſion, that he neither eat Fleſh nor drank Wine in all his Journey. They alſo omit what *Baillet* ſays of *Aglae*, p. 340. that ſhe ſpent her remaining Days in Penance, and after her Death wrought many Miracles.

May 18. St. VENANTIUS. Theſe Gentlemen own, that what they have *of St.* Venantius, *is taken from the Acts of his Martyrdom, which* (ſay they) Baronius *owns, want much Correction.* Hereby they ſhew, that they are not very ſolicitous to make uſe of none but Authentick Records: For *Baillet* tells us, that theſe Acts *are forged, and good for nothing*. I am not willing to take *Baillet*'s Word, but rather ſuppoſe, that the Roman Breviary would not have retain'd them without ſome probable Grounds.

St. THEODOTUS and SEVEN VIRGINS, Martyrs. The Acts are own'd to be *Authentick*; which we alſo find in *Ruinart*. But theſe *Engliſh* Editors, according to their Cuſtom, give us a Tranſlation of *Baillet*, leaving out ſome Things. I ſhould think they might have done better, to have given us the Acts themſelves (if they ever read them) as they might find them in *Ruinart*. We may take notice, that according to the Acts, *Theodotus* went and deliver'd himſelf up to the Judge. As this is a Thing, which they judge the Martyr ought not to have done, they choſe to leave it, ſooner than give us the Acts as they

are

are in themſelves, and which, as faithful Hiſtorians they ought not to have omitted. They alſo leave out what the Martyr ſaid to the Governor, repreſenting to him the Crimes of *Jupiter*, and the Heathen Gods, and the Proofs of the Truth of the Chriſtian Religion. They change alſo the Words of the Martyr, when he ſaid to the Governor, that *he deſpis'd him and the Emperor as vile Slaves*, when he provoked them to invent new Torments, *&c.* They omit thoſe other cruel Torments, which he ſuffer'd when he was brought out of Priſon, and tortur'd again before he was beheaded. They leave out the noble Account, which the Soldiers who guarded the Body gave of the Sufferings, and of the invincible Courage of *Theodotus*. They ſay nothing, that an Angel conducted the Bier on which the Body was laid, through By-ways, to the Place where his Relicks were to be laid.

May 19. St. PUDENTIANA. Theſe Gentlemen ſay, *all we know is taken from the Acts of St.* Praxedes *her Siſter:* And *Baillet* ſays, *thoſe Acts are falſe, and were forg'd ſeveral Ages after.* However, they take care, with *Baillet*, to paſs over the Life in two or three Lines, not daring to give what is in the Roman Breviary.

May 26. St. PHILIP of *Neri*. Theſe Gentlemen and *Baillet* name the ſame Authorities, out of which they take his Life. But *Baillet* ſays, they contain ſome Things *extraordinary*, which are not according to the Taſte of all Perſons. I preſume he means ſome Viſions and Miracles recorded by all, who have written his Life, and ſeveral of them are mention'd in the Roman Breviary.

May 31. St. PETRONILLA. *What we have* (ſay theſe *Engliſh* Writers) *is drawn from her Acts. Baillet* ſays, *thoſe Acts are ſuppoſititious*, which are *ſuppos'd* to be written by one *Marcellus*; *ſo that we know nothing at all of her Life.* It may be on this Account, that the Roman Breviary gives no Leſſon of her. 'Tis the Buſineſs of theſe Gentlemen to prove them *Authentick Records of Church Hiſtory.*

JUNE.

June 2. ST. MARCELLINUS and PETER MARTYRS. *The Account* (ſay the *Engliſh* Writers) *is taken from a Poem written in their Honour by Pope* Damaſus. See *Surius*, where the Verſes are cited. *Baillet* ſays, *the Acts of their Martyrdom are of no Authority:* And he ſays the ſame of the Acts of St. *Eraſmus.*

June 6. St. NORBERT. *Baillet* and theſe Tranſlators follow the ſame Authorities. Theſe Gentlemen, who always ſcruple not to repreſent the Faults

of the Saints in the deepeſt Colours, ſay, that *he gave a free Looſe to all his Paſſions, look'd on the World to come as a Fable, invented to amuſe Mankind.* The Words in *Baillet* are, *Il s'abandonna entierement aux plaiſirs, & aux vanitez du Siecle.* I find nothing of his looking upon the next World, or what Divine Faith teacheth us concerning it, to be only a politick *Fable.* This is quite different, and gives us the wild Notions of Atheiſts, Deiſts, and Free Thinkers: A young Man may be a great Libertine, tho' his Faith be not corrupted. The Words in this Saint's Life (to be ſeen in *Surius*) and which they and *Baillet* follow, are only, *in medio Babylonis—Aucupans vanitatem.* They leave out according to their Cuſtom, all the Miracles in the ſame Hiſtory of his Life.

St. PHILIP the Deacon. Here theſe Editors expound the Words, *Acts* xxi. 8. not of the Apoſtle, but of the Deacon; who is call'd an *Evangeliſt*, and one of the *Seven.*

June 8. St. MEDARD. *The Account of his Life*, ſay *Baillet* and his Followers, *is taken from* Fortunatus of *Poictiers. Baillet* thinks many Things have been *added*; and ſo leſs Credit to be given to that Life. But we ſhould remember that *Baillet* is a bold Critick, as theſe Gentlemen told us on *May* 14. ſo that leſs Regard is to be had to him.

June 9. St. PRIMUS and FELICIANUS. *What we have related*, ſay theſe *Engliſh* Gentlemen, *is taken from their Acts as publiſh'd by* Bollandus. *Baillet* tells us, *they are not Ancient, and have been alter'd by Additions.* However, *Baillet* makes uſe of them, and they follow *Baillet.*

June 10. St. MARGARET. Theſe Writers tell us, that her Hiſtory was *written by* Theodorick *a Monk of* Durham, *her Director*; as alſo *Baillet* tells us: *To which*, ſay they, *we have added what we could find of the Saint in* Roger Hovedon, William *of* Malmeſbury, Brompton's *Chronicle, and other Hiſtorians of our Nation.* I muſt own by theſe Words, *we have added*, &c. my Curioſity was raiſed: I expected, at leaſt, to find ſomething of theſe Gentlemens own compiling, which I do not remember to have yet met with, unleſs it be the Miracle at *Paris*, done in Favour of *Madame de la Foſſe:* But comparing their Life of St. *Margaret* with *Baillet*, they have not a Sentence, but what is in *Baillet*; who cites out of *Hovedon*, *Malmeſbury*, and *Brompton*, what they would make the Publick believe they have added. They have even omitted ſome Circumſtances, which *Baillet* has fuller out of the ſame Authors; *viz.* of her making her Confeſſion, receiving the Holy Viaticum and extreme Unction, upon the News of King *Malcolm*'s Death.

June 11. St. BARNABAS. Theſe Gentlemen tell us, p. 455. that *Barnabas* is the ſame *as the Son of Conſolation, according to the Expoſition of the Author of*

the Epiſtle to the Hebrews: Why not according to St. *Paul*, by whom that Epiſtle was written, according to the general Opinion? But where do we find in the Epiſtle to the *Hebrews*, that *Barnaby* is the ſame as the Son of Conſolation? Is this Expoſition found any where but in St. *Luke*, *Acts* iv. 36?

June 12. St. BASILIDES, and others. The *Engliſh* Editors have forgot to mark the Authors of what they have given us. They need only have mark'd *Baillet*, had they not reſolv'd never to name the Author of their four Volumes. *Baillet* was forc'd to make uſe of the *Acts*, out of which he declares, *we can have nothing certain.* His Complaints only ſhew, that there may be ſome Things added to the Acts; as to the Emperor under whom they ſuffer'd, the Time and Place; which hinder not the Subſtance of the Acts, and the chief Acts, from being true; ſo that they might be reaſonably retained in the Roman Breviary.

June 13. St. ANTONY of *Padua*. *Baillet* as well as the *Engliſh* Tranſlators tell us, his Life is taken from *an anonymous Writer, not long after his Death*; *to be ſeen in* Surius, *and more exactly from* Wadding, *in the Annals of the* Franciſcans. I cannot but think the Life might have been much better compounded from theſe Authors, than it appears to be in them, *i. e.* with more Inſtruction and Edification, and without the Omiſſion of a great many Miracles, which, God wrought by this glorious Saint.

June 15. St. VITUS, *&c.* *Their Martyrdom*, ſay theſe *Engliſh* Writers, *is related by us as it is in their Acts*; which *Acts*, ſays *Baillet*, *are judg'd falſe, or falſified.*

June 18. St. MARK and MARCELLIANUS. *The Account*, ſay they, *is taken from the Acts of St.* Sebaſtian; which, ſays *Baillet*, are neither *Originals*, nor *Authentick Pieces.*

June 24. St. JOHN BAPTIST. They tell us, p. 519. that the *Phariſees and Doctors of the Law ſhew'd much Contempt of him.* This can only be true of ſome Part of them; a great Part of them as well as *Herod*, had a great Veneration for him, as it appears from their ſending Meſſengers to him, to aſk if he was the *Meſſias.*— Page 520. John *was taught to diſtinguiſh the Meſſias by the Deſcent of the Holy Spirit.* By what we read in St. *Matthew*, Chap. iii. 14th and 16th Verſes. The Baptiſt knew Chriſt, as ſoon as he came and offer'd himſelf to be baptiz'd, before the *Spirit of God deſcended in the Form of a Dove.*—Page 521. *No Perſon was born of a Woman before him, who could be reckon'd greater than he.* Theſe Gentlemen might have conſider'd, that according to the beſt Interpreters, and the ſame Sentence, *Luke* vii. 28, the Compariſon is only betwixt *John* and the *ancient Prophets*; and ſo the Words may be true, and yet the Bleſſed Virgin and the Apoſtles be greater than *John.*

The Words in St. *Luke* are: *Among the born of women, none is a greater Prophet than John:* And the Words are true, because of his *Office* of being the Precurſor of Chriſt.

June 26. SS. JOHN and PAUL. *What we have,* ſay they, *is taken from the Acts of their Martyrdom by* Surius, in which *the Criticks pretend to diſcover ſeveral Falſities.* Theſe Criticks are chiefly their Author *Baillet*, who ſays of theſe ſame Acts, they *are acknowledg'd falſe, or falſified.* But theſe Gentlemen who make uſe of them, ought to ſhew them *Authentick Records of Church Hiſtory.* Others, who do not always pretend to Authentick Records, only may retain them with the Roman Breviary.

June 29. St. PETER. Theſe *Engliſh* Writers tell us, that St. *Peter* and St. *Andrew*, after they had firſt found out Jeſus, *made him ſeveral occaſional Viſits before they undertook to be his conſtant Attendants.* I know not upon what this is grounded, nor find any thing in Scripture about it.—Page 534. they tell us, that St. *Peter amaz'd at the Miracle, acknowleg'd himſelf unworthy to approach ſo great and holy a Perſon*, &c. In my Opinion they tell a great many Facts by way of an hiſtorical Narration; where it had been much better to have retained, and given us the very Words of the Scripture, and of the Apoſtles themſelves, as here, *Go from me, Lord, becauſe I am a Sinner.* The ſame may be obſerv'd in a great many Places, where the very Words of the Scripture would be much more ſatisfactory, inſtructive, and edifying to the Reader.—So preſently after they tell us, that *Peter out of Obedience to his Divine Gueſt, was reſolved to try another Caſt:* How much better in his own Words? *Maſter, we have labour'd all night, and taken nothing; but at thy word, I will let looſe the net. Ibid.* They tell us, *that the humble Profeſſion of Peter*, when he declar'd himſelf an unworthy Sinner,—*procur'd him the firſt Place in the College of the Apoſtles.* Where do we find this to be true? It was upon that Confeſſion that St. *Peter* made, *Matt.* xvi. 16. *Thou art the Chriſt, the Son of the living God*, that Chriſt ſaid to him, *Thou art Peter* (a Rock) *and upon this Rock I will build my church*, &c. And *to thee I will give the keys of the kingdom of Heaven*, &c. Page 535. They tell us, *Matt.* xvi. *This was the ſecond time that St.* Peter *made this glorious Confeſſion of the Divinity of Jeſus Chriſt.* They ſhould have told their Reader which was the firſt Time.—Page 536. they tell us, that Chriſt told *Peter*, that *he pray'd for him, that his faith ſhould not fail entirely:* Had they given us the Scripture Words, there would not have been this Addition of the Word *entirely.*—By not giving us the Scripture Words, they are leſs exact in relating what we read in all the Evangeliſts concerning St. *Peter*'s Denial.—Page 541. The Perſecution (ſay they) obliged the Diſciples of St. *Peter to leave Jeruſalem.* Who do they mean by the Diſciples of St. *Peter*

in

in particular? Page 544. They ſay, *ſome of the Ancients tell us, that our Apoſtle's* (St. *Peter's*) *Journey to* Rome *was occaſion'd by the Succeſs of* Simon Magus, *&c.* If they mean (as the Reader may well underſtand them) the Occaſion of his *firſt Journey to Rome*, it is not true.—*Ibid.* They ſay, ſpeaking of the Council of *Jeruſalem*, that *St. James reduced the Affair to a Prohibition*, &c. Why St. *James* rather than St. *Peter?* The encyclical Letter is from the whole Council, and chiefly from St. *Peter*, who, as St. *Chryſoſtom* ſays, was the *Mouth of all, the Chief of the Apoſtolical College.* Hom. 3. in *Acta.* Page 545. They ſay, St. *Peter* wrote his ſecond Epiſtle *Anno* 66. And preſently after tell us; *the remaining fifteen Years of his Life*, &c. As if he liv'd fifteen Years after 66. which (or at leaſt one or two Years after) was the very Year he ſuffer'd Martyrdom.

Jun. 30. St. PAUL. Theſe Gentlemen tell us, *that St.* Paul *carried the Light of the Goſpel into ſeveral Parts of* Syria *and* Cilicia, *while* Tarſus *was the Place of his moſt ordinary Reſidence.* I know no Proofs they have for this, and that *he ſpent five or ſix Years in this Manner.*— Page 549. They ſay *the whole Church* of *Antioch* obſerv'd a ſolemn Faſt, on the Occaſion of the Ordination of St. *Barnabas* and St. *Paul*: What Proof, that the *whole Church* kept ſuch a *ſolemn Faſt?*—Page 550. That *Paul* made a Diſcourſe at *Antioch* in *Piſidia, which he was deſired to repeat next Sunday:* Why to *repeat* the ſame Diſcourſe, which we do not find?—That the *Jews* of *Berea* were of a more *ſweet and tractable Temper, than thoſe of* Theſſalonica. It is true, this is one Expoſition, but uncertain whether it be the right one. See *Acts* xvii. 11. Page 555. that he had only baptiz'd *Stephanus* and his Family, *&c.* it ſhould be *Stephanas.*

APPENDIX III.

ON THE

Third VOLUME.

JULY.

IN this third Volume are mark'd only three *Errata*, of which two are not in thoſe Pages. There is a great Number, and conſiderable ones, which they have not mark'd.

July 2. The VISITATION of the Bleſſed Virgin. They tell us this Feaſt is to commemorate the *Sanctification* of St. *John*, at the Viſit of that *pure Creature*, &c. I do not deny but the Baptiſt might be ſanctified in his Mother's Womb before he was born: But this being not quite certain, nor thought to be the Opinion of St. *Auguſtin*, St. *Hierome*, &c. I think we ſhould not ſay, that this Feaſt was inſtituted for that End. If we examine the Words of the Scripture, *Luke* i. 41. and *Jer.* i. 5. *before thou cameſt out of the Womb I ſanctified thee*, they are clearer for *Hieremy*'s Sanctification before he was born, than the Words in St. *Luke* for St. *John* Baptiſt's; yet it is not the common Opinion that *Hieremy* was freed from Original Sin before his Birth, but only that God deſign'd to ſanctify him. I do not blame theſe Gentlemen for calling the Bleſſed Virgin *Mary*, *that pure Creature*. Faith and Reaſon convince every Catholick, that ſhe was no more than a Creature, and only to be honoured with a Veneration, infinitely different from Divine Honour, due to God alone. Tho' the Denomination of a *pure Crea-*

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ture agrees as well to Angels and holy Spirits: All I blame is, the continual Affectation, by which theſe Gentlemen call her ſo, when I think it would be more proper to call her the *Bleſſed Virgin*, *Mother of our Saviour*, or *Mother of God*. On which Account ſhe was preſerved pure, and was ſanctified above all other Creatures.

July 10. SS. RUFINA and SECUNDA. *Our Account* (ſay theſe *Engliſh* Writers) *is taken from their Acts, as publiſh'd by* Surius *and* Baronius. I do not blame them for judging theſe Acts of ſufficient Authority: But as their Author *Baillet* ſays, they are not *Originals*, and are but *of little Authority*; they ought to have conſider'd, whether ſuch Acts be agreeable to their bold Title, *Saints Lives from Authentick Records*, &c.

July 12. In the Life of St. JOHN GUALBERT, I think they might have told us, that he pardon'd his Enemy, becauſe it was *Good Friday*; and that in the next Church the Crucifix ſeemed to bow to him, as in the Roman Breviary, and in the Authors from whom they take his Life.

July 16. St. EUSTATHIUS. Theſe Gentlemen tell us, p. 60. that purſuant to this Way of Thinking, *Conſtantin call'd the General Council at* Nice, *compos'd of three hundred and eighteen Prelates, all venerable for their Learning and Sanctity*. This is more than I dare affirm of them *all*; eſpecially ſince ſome of them would not ſubmit their Judgment to the General Council.

July. 17. St. ALEXIUS. 'Tis a pleaſant Jeſt enough in *Baillet*, and in his *Engliſh* Tranſlators, when the Roman Martyrologe and Breviary, propoſe to us St. *Alexius*, for them to give us the Life of St. *John Calybite* of *Conſtantinople*; under this Pretence, that the Circumſtances of both the Saints ſeem much the ſame. The Life of St. *John Calybite* is in *Baillet*, *Jan.* 15.

July 20. St. AURELIUS. Theſe Writers tell us, p. 79. that Pope *Zoſimus having aſſembled a Council at* Rome, *was unfortunately deceiv'd ſo far as to approve of* Celeſtius's *Book, and acknowledge him orthodox*. That the Reader may not be led into a Miſtake by theſe Words, as if Pope *Zoſimus* with a Council at *Rome*, had approved ſome Book of the *Pelagian* Hereſy; the Matter of Fact was thus: *Celeſtius* in a ſubmiſſive Writing preſented to *Zoſimus*, declared himſelf ready to be corrected by *Zoſimus*, with a Submiſſion to his Authority. *Zoſimus* did not approve any Error in any Book, but only wrote to *Aurelius* and the *African* Biſhops, that *Celeſtius* declaring his Readineſs to ſubmit, and be corrected, was not yet to be look'd upon as an obſtinate Heretick. See *Labb*'s Councils, Tom. II. p. 1558.

July 22. St. MARY MAGDALENE. Theſe Gentlemen begin this Life, p. 84. with theſe Words; *As we on all Occaſions profeſs to avoid critical Enquiries in the Courſe of this Work*, &c. I am perſuaded they did well to profeſs them-

themſelves no Criticks, and in another Place ſeemingly to blame *bold Criticks:* They have never apply'd themſelves to this Study, which requires great Application, and a diligent Examination of Authors and Writers in every Age; but certainly, they would be ſorry not to be thought Criticks by the Title of their Volumes, *by the Preface*, by giving an *Account of the Authorities they have follow'd in every Saint's Life*, as if they had read and examined them, and were able to paſs a nice critical Judgment on every Writer; what is this, but, as the Biſhop of *Meaux* takes notice, to ſet up for Criticks, and for Men, by their Learning and Application, of a diſtinguiſhed Character? Yet, after all, they have certainly no Right to be eſteemed Criticks by their own Study, but only in as much as they have copy'd, and follow'd *Baillet*, one of the moſt *bold* Criticks of the laſt Age. And by avoiding to name even once *Baillet*, what can we think (notwithſtanding they profeſs the contrary) but that they have no ſmall Ambition to be eſteemed Criticks, and very *bold* Criticks too, if *Baillet* be one? They would be thought to have labour'd as *Baillet* had done, tho' in this whole Work of the Lives of Saints *Baillet* did all, and they nothing but tranſlate and contract him, changing ſometimes his Expreſſions to the worſe and leſs judicious, as I have ſhewn on divers Paſſages.

July 24. St. SEGOLINE, Abbeſs. Theſe Gentlemen write thus: *The Life of this Saint, from which our Account is taken, is the Work of an anonymous Author, ſuppos'd to live in the* 8th *Century, and may be conſulted in* Mabillon, Age 3. Part 2. *Baillet* ſignifies, that not much Credit can be given to the anonymous Author, nor to the Hiſtory of this Saint written by others. However, *Baillet* has given us this Saint's Life, of which that of theſe *Engliſh* Editors, is only a Tranſlation according to their Cuſtom, only they have made no mention even in general of her Miracles, either living or dead, whereas *Baillet* at leaſt tells us, *It is ſaid, that divers Miracles were wrought at her Tomb, which ſerve as a Teſtimony of her Sanctity.*

July 25. St. JAMES the Apoſtle, p. 92. Theſe Publiſhers of Saints Lives in *Engliſh* have tranſlated the Words of Chriſt, *Matt.* xx. 23. and *Mark* x. 40. in this Manner: *As to ſitting on my right or left hand, that is not at my diſpoſal, but belongs to thoſe for whom my father has diſpoſed it.* I admire the groſs Overſight or Ignorance of theſe Catholicks (for ſuch the Publick take them to be) in giving ſuch a Tranſlation of this Text, ſo different from the *vulgate Latin*, and at the ſame time different from their Author *Baillet*, who with the *vulgate Latin* puts, *It is not mine to give you, Ce n'eſt pas a moy a vous le donner.* Eſpecially in tranſlating a Text, from which both the Old and New *Arians* make an Objection againſt the Divinity of our Saviour Chriſt; and their Tranſlation favours the *Socinians* more than any I have yet ſeen, when they ſay,

that is not at my diſpoſal. It ſounds much worſe than the Proteſtants Tranſlation, who following the *Greek* Copies now extant, tranſlate the Words thus: *It is not mine to give:* For we may eaſily underſtand *to give you.* If theſe Gentlemen know any thing of the Difficulties in the Holy Scripture, they would know the Controverſy about the true reading of this Text. They might know, that the *Latin-Vulgate* is more ancient than any of the Goſpel MSS. we now have, as the learned Dr. *Wells* obſerv'd: They might know, that according to *Beza*, the *Latin-Vulgate* is ſometimes to be preferr'd to all the Goſpel MSS. put together: They might know, that both St. *Auguſtin* and St. *Ambroſe* ſometimes lay great Streſs on this reading, *it is not mine to give you*, preferable to that other, *It is not mine to give. Non eſt meum dare vobis*; that is, as they expound it, it is not mine to give You, whilſt You remain ſuch as You are at preſent, fill'd with *Pride* and Ambition. *Dare vobis*——*Dare ſuperbis.* See the Notes on the late *Doway* Tranſlation *Anno* 1730. p. 83. and 84. where this Difficulty is expreſsly handled in a few Words.

They judge it not proper to tell us, that according to divers Writers, St. *James* preach'd in *Spain*, and that his Relicks are at *Compoſtella*; tho' this be ſtill retained, not only in the *Roman*, but alſo in the *Paris* Breviary, after the Corrections made by the learned Doctors appointed to reviſe that Breviary. See *Tillemont*, who as to the Tranſlation of St. *James*'s Relicks to *Compoſtella*, is much more moderate than *Baillet*, and brings ſome Reaſons to ſhew it probable.

July 26. St. ANNE. *Baillet*, and theſe Gentlemen after him, have given us ſome Account of St. *Anne*, at well as of the Veneration paid to her Memory, and that of St. *Joachim*, tho' they both ſay, *that Hiſtory has left no Account of them.* They may ſee therefore, that they ſhould not have pretended in the Lives of the Saints in general, to have always the Account of them *from Authentick Records of Church Hiſtory.*

July 27. St. PANTALEON, and *July* 28. St. NAZARIUS and CELSUS. The *Engliſh* Writers own, that the Accounts they give of them, are from their Acts; and *Baillet* ſays, *they are of no Authority.* There's a great Difference betwixt *being of no Authority, and being Authentick.* We may ſay the ſame of the Acts, and Hiſtory which remain of St. *Sampſon*, Biſhop; and alſo of St. *Abdon* and *Sennen*, whoſe Acts *Baillet* pretends are *fabulous.* Thoſe of St. *Julitta* may be counted Authentick, and may be ſeen in *Ruinart.*

July 31. St. IGNATIUS's Hiſtory, ſay they, is *extracted* from the approved Writers of that Order, *viz. Ribadeneira*, &c. Thus they own *Ribadeneira* to be an approved Author.

AUGUST.

AUGUST.

Aug. 1. ST. PETER's Chains. The *Engliſh* Writers ſay, *that what is uſually ſaid of St.* Peter's *Chains, the curious Reader may find in* Baronius's *Notes on the Martyrologe.* They do not ſo much as tell us what *Baronius* mentions in his Notes, and what we have at length in the Roman Breviary of the Chain of St. *Peter* at *Jeruſalem*, and the other Chain with which he was chain'd under *Nero* at *Rome*, miraculouſly uniting together, as if they were but one Chain. This Story is rejected as altogether groundleſs by *Tillemont*, and *Baillet*, who in moſt Things follows the other. 'Tis true, that the Church without obliging the faithful to believe this Story, has another Reaſon to keep this Feaſt; that is, to keep the Remembrance of St. *Peter*'s Impriſonment, and to pay an Honour to this Apoſtle with a Commemoration of his Sufferings.

Aug. 3. Upon the Diſcovery of St. STEPHEN's Relicks. Theſe *Engliſh* Writers ſay, p. 153. *the Church of* Hippo *received St.* Stephen's *Relicks, about Anno* 425. *two Years before St.* Auguſtin *wrote his Treatiſe of the City of God.* This cannot be true, unleſs we take the Senſe to be, two Years before he ended that Work; for the *Mauritian* Monks evidently ſhew in their *Preface* to the Books of the *City of God*, Tom. VII. that St. *Auguſtin* began that Work *Anno* 413. and did not end it till 426. or 427.

Aug. 4. St. DOMINICK. Theſe Gentlemen mention no Miracles in his Life-time, tho' the *Roman* Breviary in the Leſſons taken out of the ſame Authors, tell us, *he rais'd three dead Perſons to Life*, and did many other Miracles.—They own, p. 162. that after his Death there was *a Number of Miracles, by which the Almighty manifeſted the Sanctity of his Servant.* This is not conformable to what (as we took notice) they ſaid of Miracles in their *Preface.*

Aug. 7. St. DONATUS. *Our Account*, ſay they, *is taken from the Roman Martyrologe, and Breviary.* Baronius *owns the Acts to be full of groſs Corruptions. Baillet* ſays, theſe Acts are *ſuppoſititious*, and yet, both he and his Tranſlators are forc'd to follow them in the ſhort Account they give of St. *Donatus.*

In like manner the ſhort Account of St. *Cyriacus*, &c. is taken from the *Acts* of St. *Marcellus*, Pope and Martyr, into which ſuch Changes are crept, that *Baillet* ſays, they are of *no Authority.* It may be obſerv'd in regard of theſe, and many other Saints, and eſpecially Martyrs; that we are ſufficiently aſſur'd of their Sanctity and Martyrdom, by the Veneration and Honour which we find has been paid to them, tho' the Acts now extant may be mix'd with Uncertainties.

Thus again, the Particulars of St. ROMANUS's Martyrdom, *Aug.* 9. are taken from the Acts of St. *Laurence*, as theſe *Engliſh* Writers tell us in *their Authorities*; which Acts, ſays *Baillet*, are own'd by every one to be *falſe*, or *falſify'd* to ſuch a Degree, that they are not to be rely'd upon, as to the particular Facts we find in them; but we may ſafely honour St. *Romanus* as a Martyr.

Aug. 10. St. LAURENCE. The Hiſtory and Martyrdom of this glorious Saint are not taken out of what are call'd the Acts of his Martyrdom in *Surius*; which not only *Baillet*, but *Baronius* owns to have Additions, and which make the Account in them uncertain, but his Life (as it is alſo in the *Roman* Breviary) is taken from the certain Works of the ancient Fathers, whoſe Authority we have no Reaſon to call in queſtion.

Aug. 11. St. TIBURTIUS. Theſe *Engliſh* Writers ſay, *his Martyrdom is related out of the Acts of St.* Sebaſtian; which Acts, ſays *Baillet*, *are ſuſpected of Additions.* Let theſe Followers of *Baillet*, who with him follow the ſame Acts in this Saint's Life, ſhew in what Senſe they are to be counted *Authentick Records.* The like they muſt do as to the ſhort Account they give us of St. *Suſanna* Virgin and Martyr, from Acts, which *Baillet* owns to be *falſe*, tho' he's oblig'd to follow them.

Aug. 12. St. CLARE. They tell us, *her Life was penn'd after her Deceaſe by an anonymous Author perſonally acquainted with her.* *Baillet* tells us the ſame; and in the Hiſtory of her Life, both he and they follow that Author; as likewiſe the *Roman* Breviary. And therefore I ſhould be glad to know, why all thoſe Miracles are omitted, which are in the 6th Leſſon of the Breviary, and which are found in the ſame Author, whom they follow as to the reſt of her Life.

Aug. 15. The ASSUMPTION of the Bleſſed Virgin *Mary.* Theſe *Engliſh* Editors in their *Authorities* ſay, *they have ſpoke of her Aſſumption with the Reverence due to that Holy Creature.* But have they writ with the Reverence due to the *common and received Opinion* (not to ſay Belief) of the Faithful? *Baronius* in his Notes on this Feaſt ſays, *Dei Eccleſia in eam partem propenſior videtur, ut una cum carne aſſumpta ſit in Cœlum.* And preſently after he adds, *Hæc ſententia communi conſenſu fidelium jam recepta videtur.* *Tillemont* owns the ſame, Tom. Note 16. that this Opinion of her Body being riſen, ſeems held by *the common Conſent of the Church*, p. 471. *I leave*, ſays he again, p. 474. *others to judge what Deference or Submiſſion is due to the common Conſent of the Faithful:* And he concludes, p. 475. *It is certain, a Belief (une croyance)* that is common, a pious Belief—tho' not ſo certain as *that ſhe is dead*; of which St. *Epiphanius* ſeems to doubt, Hær. 78. *Nat. Alex.* Tom. I. Sæc. 2. c. 4. p. 301. ſays,

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We embrace this Opinion as pious, and much more probable, as the Church embraceth it; inſomuch that he would not eſcape a Cenſure of being raſh, who ſhould doubt of it. Let the Reader judge whether theſe *Engliſh* Writers by their Silence on this Article, have not given us more than ſufficient Grounds to judge that they doubt of the corporal Aſſumption of the Virgin Mother into Heaven; or rather that they look upon it altogether groundleſs. Tho' the Silence of Writers be only a *negative Proof*, yet to be ſilent on ſome Occaſions, is no leſs than a poſitive Proof; and then particularly, when Writers, who undertake to write the Lives of renowned Perſons, ſay nothing of Facts generally related by others who have writ the ſame Lives. For Example, if thoſe who write St. *Peter*'s Life, ſhould ſay nothing at all of his ever having been at *Rome*, we might conclude them of the Opinion of thoſe few Proteſtant Writers, who deny or queſtion, whether St. *Peter* was ever at that City. If a Man writing the Life of St. *Paul*, ſhould never mention his Journey by Sea from *Paleſtine* to *Rome*, nor his Shipwrack in the way: In fine, if writing of the Feaſt of the *Conception*, or *of the Preſentation of the Bleſſed Virgin in the Temple*, they ſhould be quite ſilent on theſe Points, and not relate them even as probable; what could we think but that ſuch Hiſtorians were of Opinion, that ſuch Matters are ſo evidently falſe, that they did not deſerve to be mention'd? I'll paſs over other Expreſſions of theſe Gentlemen on the *Aſſumption*, which are Proofs, that they differ from the common Opinion, Conſent and Perſuaſion of the Church.

Aug. 16. St. HYACINTHUS. As theſe Gentlemen follow the ſame Author, out of which are taken the Miracles in the 6th Leſſon in the Breviary, of his paſſing over a River, by ſpreading his Cloak for himſelf, and his Companions, and of his foretelling his own Death, why were they omitted?

Aug. 18. St. AGAPITUS. *What we have ſaid, is taken from his Acts, which* Baronius *owns are much corrupted.* Are Acts much corrupted to be call'd Authentick Records?

Aug. 22. St. TIMOTHY, HIPPOLYTUS and SYMPHORIAN. Theſe Writers tell us, p. 244. that the Roman Breviary gives no Account of their Lives. They have overlook'd the 9th Leſſon on the Octave of our Lady's Aſſumption, which has a larger Account of St. *Timothy* than they have; but the Acts, according to *Baillet*, are of *no Authority*. The Breviary alſo gives a ſhort Account, of the other two, and out of the ſame Author as *Baillet* and his Followers.

Aug. 24. St. BARTHOLOMEW, Apoſtle. Altho' the Roman Breviary does not reject that Story of St. *Bartholomew*'s being flayd alive, but has retain'd it in the 5th Leſſon; yet by the Silence of *Baillet*, and of theſe his Tranſlators, we may, I think, lawfully conclude, that they look upon that Account as

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groundleſs: However, I cannot but take notice that *Baillet* does not reject this Account of his Death ſo poſitively, as he's accuſtom'd to do many others; But only ſays, *they are not of great Authority, Ces Ouvrages n'ont gueres d'autorité.* What is probable, and commonly related, ſhould not be quite left out; for as *P. Honoratus de S. Maria* obſerves very judicioufly on the Performances of *Baillet*, *Tillemont*, *Fleury*, *Du Pin*, *Nat. Alexander*, if they pretended (like our late Writers of Saints Lives) to produce *nothing but Authentick*, we muſt cut off the greater Part of their own Works, and of all Hiſtory, both Sacred and Profane. What Eccleſiaſtical Hiſtory, ſays *Honoret*, 2 Diſſ. 2. 2. p. 47. has appear'd to this Day, in which doubtful and uncertain Facts do not make up the greateſt Part? And it is abſolutely neceſſary even to continue the Thread of a Hiſtory, that Things probable and uncertain be allow'd their proper Place, tho' diſtinguiſh'd from other Matters of inconteſtable and infallible Authority: 'Tis the Obſervation of even *Tillemont* himſelf in his *Preface*. What a deal, ſays *Honoret*, have we in *Fleury*'s Hiſtory, out of Authors, whoſe Authority at the moſt, can only make Things probable, and which are even very doubtful; as out of the *Thalmudical* Writers, out of *Philoſtratus*, and his Fables about the Birth and Actions of *Apollonius Thyaneus*; he is more prolix in theſe Relations, than in giving us what are the common Perſuaſion and received Opinions of the Faithful, grounded probably at leaſt, on the Authorities of the ancient Writers and Fathers; for he does not think theſe worth taking notice of. But when he meets with any Rubs or Reflexions againſt the Popes, and the Cuſtoms of the *Ultramontains*, he ſhall pick them up out of prejudiced Writers, not ſufficient to make them probable, with the like Pleaſure, as theſe *Engliſh* Writers could repeat in two different Places, that Pope *Liberius* ſubſcrib'd *an Heretical Creed, the ſecond Heretical Creed of* Sirmium; tho' the contrary be aſſerted even by the beſt Criticks; ſo hard it is for every one not to follow his private Prejudices, and not to believe, write and deliver, what he would have to be ſo; *Quæ volumus, facile credimus*; and we paſs by as falſe, what is not according to our Taſte.

Aug. 25. *Of* St. Lewis, King. No wonder we have ſo long a Life in *Baillet*, and in his Tranſlators, of this great King and glorious Saint *Lewis*; tho' it might be written with full as much Edification, and without ſo much of Hiſtory.

Aug. 27. St. Cesarius, Biſhop of *Arles*. The *Engliſh* Editors have omitted in this Life a great deal, that may be read in *Baillet*. I do not think they have done amiſs; eſpecially ſince *Baillet* in the Account of his Authorities, leſſens very much the Authority of thoſe who writ his Life, ſo as to make it uncertain what Credit may be given to them.

Aug. 28. St. AUGUSTIN. Theſe *Engliſh* Tranſlators ſay, he was born on the 13th of *November* 384. They are widely miſtaken in their Chronology; but by *Baillet*, and his Life written by thoſe that publiſh'd the laſt Edition of his Works, it ſhould be 354. a falſe Print; but of which they ſhould have taken more Care; nor is it in the *Errata*, which are pretended to be only three in this Volume.—Page 275. they ſay, *he gave a free Looſe to his corrupt Inclinations, and ran headlong into the moſt criminal Exceſſes.* This (according to their Cuſtom on ſuch Occaſions) is more than literally true. —— Page 284. they leave out little in *Baillet*, yet omit what St. *Monica* upon her Death-bed deſir'd of St. *Auguſtin*, and others preſent, that they would be mindful of her and her Huſband at the Holy Altar; which I think they ſhould not have paſs'd over.——Page 296. declaring him *(Pelagius)* Orthodox. I do not find this Word or Expreſſion in *Zoſimus*'s Letter to the Biſhops of *Africa*; Both *Celeſtius* and *Pelagius* diſſembled their true Sentiments, declared themſelves ready to ſubmit, if they had been in any Error or Miſtake; and as a Man may err and not be obſtinate, the Pope judg'd them to be in *Orthodox* Sentiments or Diſpoſitions, as we before obſerved.

SEPTEMBER.

BAILLET (whom our *Engliſh* Writers continue to copy out as before) finds ſome Faults, which leſſen almoſt all the Authorities, and Authors of the Saints Lives in this Month; which ſhews, with how little Thought and Foreſight theſe Gentlemen put in the Title of their whole Work. *Authentick Records of Church Hiſtory.*

Sept. 3. St. SERAPIA, Virgin; and St. SABINA, Widow. Theſe Gentlemen ſay, *that their Martyrdom they have related, as found in the ſecond Volume of* Balure's *Miſcellanies.* It is true, they have taken the Account from *Baillet*; and he pretends to take a great Part of it from *Balure*'s *Miſcellanies*, but not all. Beſides, *Baillet* complains, that the Acts ſeem alter'd by Additions; that they contain Expreſſions, not ſo becoming a Chriſtian Modeſty, and abound with Prodigies. By Mr. *Tillemont* in the Life and Notes on St. *Sabina*, Tom. II. p. 246, and p. 597. we find that *Balure* took theſe Lives from *Surius*, and *Mombritius*, *Baillet* leaving out a great many Miracles, of which *Tillemont* makes mention in his Notes; who alſo takes notice of the Difficulties which occur in theſe Lives, particularly by the provoking and injurious Expreſſions, which theſe Martyrs make uſe of to the Judge, and againſt his Idols. But they who pretend to give us the Lives of the Saints from ſuch and ſuch Authors, ought to give us them as they find them in the ſaid Authors, and not change them as they think to make better; of which,

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Baillet and other Criticks make ſuch loud Complaints againſt *Metaphraſtes* and *Surius*. There is one Thing in theſe *Engliſh* Editors, p. 320. and in *Baillet*, p. 25. where, upon *the Governor's aſking St.* Serapia, *whether ſhe would ceaſe to be the Temple of God when violated? The Saint anſwer'd, The Conſequence was juſt.* And in *Baillet*, *Il eſt vrai, dit Serapie.* This Anſwer cannot be true; 'tis far from *being a juſt Conſequence*; nor is any ſuch thing found in *Surius*, but only theſe Words, *If therefore thou be violated, wilt thou not ceaſe to be the Temple of God?* *Serapia* only anſwer'd, *If any one violate the Temple of God, him God will deſtroy.* Nor is there any more in *Tillemont*, p. 248.

Sept. 4. St. MARCELLUS and VALERIAN, Martyrs. They ſay, *the Acts of St.* Marcellus *may be ſeen in* Surius, *thoſe of St.* Valerian *in Father* Chiflet's *Hiſtory.* According to *Baillet*, neither are of great Authority.

Sept. 5. and 10. St. LAURENCE JUSTINIAN, and St. NICOLAS TOLLENTIN. Theſe Tranſlators of *Baillet* ſay nothing of thoſe Miracles, which are in the Breviary out of the ſame Authors, in both theſe Lives.——*On the Feaſt of the Exaltation of the Holy Croſs*, *Baillet* rejects what is related of the Emperor *Heraclius* not being able to bear the Weight of the Croſs, till he changed his rich Apparel, as related in the *Roman* Breviary. *Baillet* ſays, they who found out this Story, did not conſider the Situation of *Calvary*, which at that Time was in the Middle of the Town of *Jeruſalem*: But I do not ſee how this is a Confutation of the Story; for I preſume the Way to *Calvary* was ſtill by aſcending, tho' within the City.—The *Engliſh* Writers are ſilent as to the Fact, and only ſay, the Emperor *Heraclius acquitted himſelf of that Duty with an edifying Devotion.*

Sept. 16. St. CYPRIAN of *Carthage*. The *Engliſh* Editors, p. 374. ſpeaking of Baptiſm given by Hereticks, ſay; *theſe Debates which made ſo much Noiſe, were carried on with an inflexible Reſolution by both Parties, but that* Stephen's *Opinion was certainly more ancient and univerſal, and conſequently preferable to that of* Cyprian. Theſe Gentlemen expreſs the Matter very coldly, when they tell us, *Stephen's Opinion was preferable.* The Doctrine of St. *Stephen* was the Doctrine of the Church, and an Apoſtolical Tradition. *The Council of* Nice, ſay they, *has decided this Queſtion interpretatively.* I believe many Readers will be hard put to it to underſtand this: As they may find Difficulty, when they tell us of St. *Stephen* King, *that he work'd himſelf into a perfect Submiſſion to its Diſpenſations*, ſpeaking of Providence. This Life is exceſſive long.

Sept 19. St. JANUARIUS, *&c.* They ſay, *from their Hiſtory as written by* John *a Deacon of St.* Januarius's *Church at* Naples *above ſix hundred Years after their Death.* *Baillet* gives this Judgment of this Life, *that it is not of any great Authority.*

Authority. He alſo ſays, that the Acts of St. *Euſtachius* are worth nothing, and are only a Romance.

Sept. 22. St MAURITIUS, and the THEBEAN Legion. The Acts, ſay theſe Gentlemen, are univerſally eſteemed as *beautiful, true, and edifying.* They are put out by *Ruinart*, and were compiled by an exact Author, St. *Eucherius* of *Lions. Baillet* takes notice, that *Burnet* decries theſe Acts, and that he might have ſome Acts different from thoſe we rely on at preſent. However, theſe Gentlemen anſwer the Objections of *Burnet*; to wit, as to the Silence of the Writers of the 4th Age, which is not ſufficient againſt the poſitive Teſtimony of ſo great and exact an Author as St. *Eucherius.* Secondly, *Burnet* pretends their Martyrdom could not happen in *Gaul*, where the Church enjoy'd a kind of Peace under *Conſtantius Chlorus.* But it might not be always in his Power to hinder what was order'd by *Maximian*, and eſpecially what regarded the Soldiers of *Maximian*, who commanded them to be put to Death, and who ſeems not to have been far off: Nor in fine, is it certain that theſe Martyrs ſuffer'd in the Dominions of *Conſtantius Chlorus.*

Sept. 23. St. THECLA. Her Life, ſay they, is taken from St. *Methodius* in his *Convivium Virginum*, from St. *Greg. Naz.* Poem. 4. and St. *Ambroſe*, Lib. II. de Virg. c. 3. *Baillet* takes notice, that no one pretends to take this Life from the Romance call'd, *The Journeys of St.* Paul *and St.* Thecla, condemn'd by *P. Gelaſius*, &c. That Romance ſeems to have been reviv'd in the 5th Age by *Baſil* of *Seleucia.* This, ſays *Baillet*, may be ſeen in *Surius*, who cites another out of *Metaphraſtes. Baillet* therefore (whom theſe *Engliſh* here tranſlate) gives us the Life of St. *Thecla* out of St. *Methodius*, and what can be gather'd out of St. *Ambroſe*, St. *Gregory* of *Nazianzum*, and St. *Gregory* of *Nyſſa.*—I do not admire the Expreſſions of theſe *Engliſh* Editors, p. 401. when they tell us, *that the Perſon*, to whom ſhe had been engaged, *ſtill felt his Heart warm with his Paſſion for our Saint*, &c.

Sept. 26. St. CYPRIAN and JUSTINA, Martyrs. Theſe *Engliſh* Writers in their *Authorities* only tell us, *that their Hiſtory, as it is confounded with, that of St.* Cyprian *of* Carthage, *may be ſeen in St.* Greg. Naz. Orat. 18. *and* Photius's *Library.* By this no one can tell what to rely on in the pretty long Life they have given us. *Baillet* ſays, it muſt be own'd, *that we have nothing concerning theſe two Saints that can be call'd Authentick. Baillet* alſo ſays, we have nothing to be relied on as to the Lives of SS. *Coſmas* and *Damian*, and that the Inventors of Fables, have not uſed greater Licenſe than in Writing the Lives of theſe two Saints.—When they tell us in the Life of St. *Hierome*, p. 435. *that he is univerſally acknowledged the moſt learned of the* Latin *Fathers*, I think this need be only underſtood as to the *Hebrew* and *Greek* Tongues, and as to expounding the Holy Scriptures.

APPENDIX IV.

ON THE

Fourth VOLUME.

OCTOBER.

Octob. 1. ST. REMIGIUS. They ſay in their Authorities, *The Life which we have followed, is the Work of* Hincmar, *with the Teſtimonies of* Sidonius Apollinaris, *and St.* Gregory *of* Tours. Without any raſh Judgment I may ſay, theſe *Engliſh* Writers know not from what Authors each Part of the Life they have given us, is taken. It is not true what they have told us, *that the Life which they have follow'd, is the Work of* Hincmar. This any one will be convinc'd of, if he caſts an Eye on the long Life of St. *Remigius*, written by *Hincmarus*, and publiſh'd by *Surius*, Tom. I. 13. *Januarij*. Theſe Gentlemen ſeem to give us a ſhort Contraction of the Life, which is much longer in *Baillet*. The Life as we find it in *Hincmarus*, is a Series of Miracles; and they contradict him as to the Time and Day, that *Clovis* and thoſe other *Franks* were baptiz'd, which *Hincmarus* tells us, was on *Eaſter* Eve, not at *Chriſtmas*. *Baillet* relates ſeveral Miracles out of St. *Gregory* of *Tours*, and particularly out of the Life of this Saint, written by *Fortunatus* of *Poictiers*, which is alſo in *Surius*, Tom. IV. on the firſt of *October*: But thoſe Miracles are omitted by our Writers: They ſeem in a manner always to forget, what they promis'd in their *Preface*, that all Miracles

recommended by unqueſtionable Authority *ſhould be allow'd a Place in their Account.* Now, either the other Facts, which they have related in this Life, are not of unqueſtionable Authority, and ſo ſhould not be inſerted among *Authentick Records*; or if they are to be accounted of unqueſtionable Authority, the Miracles recorded by the ſame Authors, ſhould have a Place, at leaſt a good Part of them; eſpecially ſuch as are mention'd by their Author *Baillet.* Theſe Writers tell us, *that* Clovis *was baptiz'd, and received the ſacred Unction*—I very much queſtion, whether a great Part of the Readers will underſtand what is meant by this *ſacred Unction*, which muſt either be the anointing with holy Oil after Baptiſm, or that which is uſed in the Sacrament of Confirmation. They might have mention'd at leaſt what is in *Hincmarus*, c. 39. and in *Flodoardus* in his Hiſtory of *Rhemes*, that when the Holy Oil was wanting at the Ceremony, and could not be brought to St. *Remigius* on Account of the great Crowd, that a Dove brought down a Vial of Oil, and preſently diſappear'd.

Octob. 3. St. CYPRIAN, Biſhop of *Toulon.* Theſe Writers ſay, *his Life was compos'd by one, by ſome thought ancient, while others think he was not till the* 11th *Century.* This is the Judgment of *Baillet*, who ſays it contains uncertain Facts, and ſome Things viſibly falſe.

October 4. St. FRANCIS. Theſe good Gentlemen, who love rather to aggravate, than not inform us of the Faults and Sins of the Saints, tell us, p. 8. *that* Francis's *whole time was divided betwixt Intereſt, and Pleaſures.* Page 9. *that full of the Spirit of the World, he had no Reliſh, nor Concern for any thing, but what brought a preſent Satisfaction.* In this they out-do their Author *Baillet*, who took care to tell us, *that God preſerved him from falling into any great Diſorders: L'empecha de tomber dans des grands deſordres*, p. 51. and *that the Love of Pleaſures did not lead him into Debaucheries, neither as to Women or Wine: Sans que l'Amour des Plaiſirs l'entrainâte a la Debauche du Vin, ou des Femmes.* Such an Admonition was but juſt, after they had repreſented him a lewd Libertine; and it is altogether conformable to his Character in his Life written by St. *Bonaventure*, whoſe Words are, "That in his Youth being bred up "to Vanities, or vain Things, among the vain Sons of Men, and engaged "in Merchandize; yet by the Divine Protection, neither when he was moſt "addicted to Pleaſures, did he follow the Wantonneſs of the Fleſh among "laſcivious young Men; nor when he was moſt attentive to Gain, did he put "his Confidence in Money and Treaſures": *Superno aſſiſtente præſidio, nec inter laſcivos juvenes, quamvis effectus ad gaudia, poſt carnis petulantiam abiit, nec inter cupidos mercatores—ſperavit in pecunia & theſauris.* Theſe Gentlemen could ſcarce omit divers Miracles in his Life; however they paſs over many conſi-

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derable Miracles and Viſions, which contributed to the Eſtabliſhment of his Holy Order itſelf; as the Viſion made to the Pope *Honorius*, in which he was repreſented to him, as ſupporting the Lateran Church.

Octob. 5. St. PLACIDUS, *&c.* They ſay, *the Account is taken from their Acts in* Surius, which want Correction, or rather are of no Authority, ſays *Baillet*. He ſpeaks in like manner of St. *Faith*, and *Capracius*, and of St. *Sergius* and *Bacchus*; which, tho' not Authentick, but mix'd with ſome falſe Circumſtances, need not, ſays he, be rejected.

Octob. 8. St. BIRGIT or BRIDEGIT. They ſay nothing of any Miracles or Revelations. They might well enough have taken notice, with their Author *Baillet*, that her particular Revelations concerning the Paſſion of our Saviour, were order'd to be examin'd in the general Aſſembly of *Bâle* by the Cardinal *de Turre cremata*, who declared, that in them he found nothing contrary to the Holy Scriptures, nor to the Maxims of the ancient Fathers, nor to good Manners. He alſo made ſome Remarks to clear the Difficulties.

Octob. 11. St. TARACHUS, PROBUS, and ANDRONICUS, Martyrs. *Baillet* and his Followers allow theſe Acts to be Authentick, as they are publiſh'd by *Ruinart*. May I aſk then, why they have quite chang'd ſo many Expreſſions (as every one upon Examination will find) in theſe Acts: For when any of theſe three Martyrs give any harſh Language to their Judge; when they provoke him, by ſhewing a Contempt of him, or even of his Idols, they take great Care to ſoften the Expreſſions by changing them, or leaving them out. This occurs ſo frequently in the Acts of theſe glorious Martyrs, that it would be tedious, and I think needleſs, to inſtance the Places. Is not this to follow the Example of *Metaphraſtes*, of whom they ſpeak with ſuch Contempt, for *paraphraſing* and changing Things, as he judg'd for the better; for giving Things, as in his Opinion they ſhould be, and not as he found them in the Acts themſelves? They complain this is not to fulfil the Part of an exact Hiſtorian. *Quid ollus ad Cacabum?*

Octob. 12. St. WILFRID, Biſhop. The Reader may be apt to think that the Life of this *Engliſh* Saint is compiled by theſe *Engliſh* Editors, but he'll find it no more than a Contraction of *Baillet*. Page 59. they tell us, that *Wilfrid was received at* Rome *by Pope* Agatho, *in a Manner becoming the firſt Biſhop*. This Way of ſpeaking (which they affect in divers Places) is ſometimes uſed by thoſe, who hold the Biſhop of *Rome* to be the firſt Biſhop, and yet deny him to have *Juriſdiction over the whole Church*, by which he is the ſupreme Head of the Church, St. *Peter*'s Succeſſor, *&c.*

Octob. 5. St. TERESA. Theſe Gentlemen who love to expreſs in very ſtrong and full Terms the Failings of the Saints, ſay, p. 68. *that by reading*

Romances ſhe was ſo corrupted, that her whole Thoughts were bent on appearing to Advantage in the World—baniſh'd all good Thoughts—was very near engaging herſelf in a vicious Courſe of Life — and that a Concern for her Honour was her only Reſtraint. This is more than we find in *Baillet*. In this great Saint's Life they leave out many Things, that would be of no ſmall Edification to the Reader; to wit, divers Temptations and Victories gained over them, particularly by uſing the Sign of the Croſs, her frequent Revelations, and manner of praying, eſpecially by mental Prayer, her Miracles, *&c.* See Chap. 2. of St *Tereſa*'s Life written by herſelf.

October 18. St. Luke. Theſe *Engliſh* Tranſlators of *Baillet*, p. 85. tell us, *that St.* Hierome, *who is follow'd by all Commentators in that Point, expreſsly ſays, this is the Man, whom the Apoſtle commends ſo highly to the* Corinthians, 2 Epiſt. Chap. viii. *v.* 18. when he tells the People, *the Church had aſſign'd him that excellent Perſon as a Companion of his Evangelical Labours:* When theſe Gentlemen tell us, that St. *Hierome is follow'd by all Commentators in that Point*, in thinking that the Apoſtle means St. *Luke*, One would think theſe Tranſlators had never read any Commentator, ancient or modern; otherwiſe they could not be ignorant how divided they are in this Point; ſome being for St. *Luke*, ſome for St. *Barnaby*, others for *Silas*.

Octob. 19. St. Peter of *Alcantara*. I muſt needs ſay I cannot but admire, how theſe *Engliſh* Editors could put out this Life in a Manner ſo unworthy of this great Saint; ſo empty, ſo dry, with ſo little, that may contribute to the Inſtruction, and Edification of their Readers. They leave out what *Baillet* has cited out of St. *Tereſa* concerning this great Saint, which I think is more to the Purpoſe, than all the reſt we read in them or *Baillet*. I cannot forbear to inſert in theſe ſhort Remarks, what ſo unexceptionable a Witneſs as St. *Tereſa*, declares *ſhe knows for certain to be true*, and what ſhe had from *his own Mouth*. St. *Tereſa* in the 27th Chapter of her own Life, ſpeaking of the ungrounded Pretence of thoſe, who excuſe themſelves from rigorous Faſts, and corporal Mortifications, alledging, that the Bodies and Conſtitutions of Men are now weaker than formerly, and leſs able to faſt and bear Hardſhips, brings the Example of St. *Peter* then lately dead: " He (St. *Peter* of *Alcan-*
" *tara)* liv'd in the Practice of a moſt ſevere and penitential Life for forty-
" ſeven Years. I had it from his own Mouth, that for the Space of forty
" Years he ſlept but one Hour and a half out of the twenty-four. And this
" Mortification in the Beginning was more painful to him than any other.
" To overcome Sleep, he kept himſelf ſtanding or kneeling. He ſlept ſit-
" ting with his Head ſupported by a Piece of Wood faſten'd to the Wall of
" his Cell. During all that Space of Years he never cover'd his Head, nei-
" ther

" ther from violent Heats, nor from Rain. He always walk'd bare-footed
" with nothing even under the Soles of his Feet. He never had but one Ha-
" bit at a time, which was very ſtrait, and a ſhort Cloak, both of very mean
" and rough Cloth. In very cold Weather he put off his Cloak, and open'd
" the Window of his little Cell, and after a time put on his Cloak again,
" and ſhut his Window; by which Means he found himſelf warm again.
" Moſt commonly he eat every third Day, and told me that muſt not ſeem
" wonderful to me, it becoming eaſy to thoſe who were accuſtomed to it.
" One of his Companions told me, that ſometimes he did not eat for eight
" Days, I believe this might be during his Raptures and Extaſies, of one of
" which I was an Eye-witneſs. He liv'd in extreme Poverty, he practiſed
" ſuch Mortifications and Self-denials from his Youth, that, as he told me,
" he had been three Years in a Convent of his Order, without knowing any
" one of the Religious, but by his Voice: For he never lifted up his Eyes
" to look at any thing; ſo that not knowing the Way from Place to Place
" in the Convent, he follow'd the Steps of others. He was ſeveral Years
" without looking any Woman in the Face, and it became a Thing indiffer-
" ent to him to ſee, or not ſee them. He was a Man of few Words, but
" had nothing that was harſh or *ſevere* in his Manners and Converſation, was
" patient and affable to all——Such was his Death as his Life had been,
" preaching to, and exhorting thoſe about him; he repeated the Words of
" the Pſalm, *I have rejoyc'd in the things that were ſaid to me, we will enter in-*
" *to the Houſe of the Lord. Lætatus ſum in his, &c.* It hath pleas'd our Lord,
" that he hath given me greater Aſſiſtance, ſince his Death, than when he
" was alive. I have often ſeen him ſurrounded with Glory: The firſt Time
" he appear'd to me, he ſaid, Oh happy Penance, which has receiv'd ſuch
" ample Rewards: He many times comforts me—Our Lord ſaid to me that
" he would deny nothing that Perſons ſhould aſk in his Name, as I myſelf
" have often experienc'd. Let the Name of our Lord be bleſſed. *Amen.*

This Account of St. *Tereſa*, and that which is in the *Roman* Breviary, is more moving than all his Life in theſe new Saints Lives.

Octob. 31. St. QUINTIN. They ſay, *his Acts in* Surius *are eſteem'd correct and ancient*; but *Baillet* ſays, *they are neither the Originals nor Authentick*; on which Account *Ruinart* would not put them out with his ſincere Acts. I did not underſtand the Meaning of theſe Gentlemen, till I conſulted *Baillet*, when they firſt ſay, p. 129. *We are not acquainted with the Particulars of St.* Quintin's *Actions and Sufferings*, and then preſently give us the Particulars as to a great many Torments, which he underwent under *Rectius Varus*, or *Rictiovarus*, and of the Miracles that happen'd at his Martyrdom. I think the Mean-

ing

ing is, that we know not the Actions or Sufferings of St. *Quintin* before he was ſummon'd to appear before *Rictiovarus*.

NOVEMBER.

Nov. 1. ST. MARCELLUS Biſhop of *Paris*. *Baillet*, as well as theſe his Tranſlators, take this Life to be written by *Fortunatus* of *Poictiers*. But our *Engliſh* Writers have left out a great Part of this Life, and eſpecially the Miracles related even by *Baillet*. It is evident theſe *Engliſh* Writers only borrow the *Account of their Authorities* from *Baillet*, without examining the Authors themſelves, to know what Part of the Life is taken from the Authors they cite, and what Part from other Authors, mention'd and follow'd by *Baillet*. This I ſay is evident in this Life of St. *Marcellus*; they tell us in the *Account of the Authorities* which they pretend to follow: *The Life*, ſay they, *of St.* Marcellus, *which furniſh'd us with Materials, bears the Name of* Fortunatus, *whom ſome* (Baillet) *with great Probability think to be the famous Biſhop of* Poictiers. How can they ſay *which furniſh'd us*, &c. For in this Life to be ſeen in *Surius* (as *Baillet* owns, and any one may ſee Tom. IV. *November*) are nothing but half a dozen Miracles, all by them omitted; and of the ſhort Account they have given, not one Line is in *Fortunatus*. Surely they imagin'd no one would even examine their Authorities, which they give at random.

Nov. 3. St. MALACHI. *His Life*, ſay they, *was written by St.* Bernard, *who was well acquainted with him.* Page 139. Theſe *Engliſh* Writers ſay, that St. Malachi *enforc'd the Practice of auricular Confeſſion, the Uſe of Confirmation, the Obſervation of the Canons in regard to Matrimony: For, as St.* Bernard *aſſures us, all theſe Particulars were either not known, or much neglected in* Ireland, *before our Saint exerted his Zeal on that Occaſion.* For certain theſe Gentlemen are more attentive to their Style and Expreſſion, than to Truth and good Senſe. St. *Bernard*'s Words cannot be underſtood of *Ireland* in general, but of thoſe Perſons only, bred up in Ignorance or Libertiniſm in the Town or Dioceſe of *Armach*, which St. *Malachi* undertook to reform. We have taken notice before, that both Learning and Piety had ſo flouriſh'd in *Ireland* ſoon after St. *Patrick*, in the 7th, 8th, 9th and 10th Centuries, that the *French*, *Engliſh*, and many of other Nations flock'd thither, as they afterwards did to *Oxford* and *Paris*: But it is to be obſerv'd, what St. *Bernard* alſo tells us in the 10th Chapter of St. *Malachi*'s Life, that one noble Family for fifteen Generations, or about two hundred Years, had uſurp'd, as due to them by Hereditary Right, the Archiepiſcopal See and Primacy of *Armagh*; ſo that before *Celſus*, who

who ordain'd St. *Malachi* Prieſt, and by Will appointed him his Succeſſor, eight had been call'd and govern'd as Primates, who were none of them in Holy Orders, but marry'd Men. This occaſion'd a Relaxation of Diſcipline, and a Neglect of Learning, more or leſs, in other Dioceſes ſubject to *Armach*, but chiefly in that Dioceſe: 'Tis incredible and impoſſible that the Clergy and Laity of the Catholicks in *Ireland* in general ſhould be ignorant of theſe common Duties. St. *Bernard* does not ſay in *Ireland*, and could only mean thoſe lawleſs and licentious People, who had been under thoſe ſcandalous Biſhops.

Nov. 4. St. CHARLES BORROMEO. The *Engliſh* Editors have done nothing but contracted *Baillet*, and by leaving out, have given us an empty Hiſtorical Account in the Life of a Holy Biſhop, whoſe Actions and Virtues all Biſhops and Paſtors ought not only to admire, but alſo to imitate. In ſuch Lives as theſe, the *ſuitable Reflexions*, which they promis'd in their Title, would come in very opportunely, and alſo Part of thoſe Miracles, which have happen'd in theſe latter Days, and which are ſo well atteſted: At leaſt, if they had given us an Abſtract of his Virtues out of the 8th Book of his Life, publiſh'd by the Command of the Biſhop of *Chalon*, every one would have met with excellent Inſtructions. Page 144. *The Grace of God*, ſay they, *made him victorious* amidſt *Difficulties* againſt Chaſtity, which ſeem'd *invincible*. It is true, ſuch difficult Temptations are not to be overcome but by the Divine Grace, yet as God is ready to aſſiſt us, ſuch Temptations, as there mention'd, need not be call'd *invincible*. *Baillet* does not uſe this improper Way of Speaking.

Nov. 6. St. WINOCK. *His Life*, ſay they, *written by an anonymous Author at ſome Diſtance*, (i. e. 350. *Years*) *from the Saints Time*, *is publiſh'd correctly by* Mabillon. *Mabillon* could only give it us from that unknown Author, whoſe Account, ſays *Baillet*, *is ſcarce of any Conſideration*. How then can we know that *Mabillon* publiſh'd it correctly, which *Baillet* dares not affirm?

Nov. 14. In the Life of St. LAURENCE of *Dublin* they leave out divers Miracles, which are even in their Author *Baillet*, and leave out alſo the like in the Life of St. *Edmund* of *Canterbury*, taken as they ſay in their *Authorities*, from *an anonymous Author to be ſeen in* Surius, where they do not ſo much as mention Miracles in general; ſo unwilling they are to ſpeak of miraculous Facts.

Nov. 17. St. GREGORY THAUMATURGUS. Miracles are here unavoidable, unleſs they could change the Surname of this Saint, and deny his Life written by St. *Gregory* of *Nyſſa*. They found it here neceſſary to *entertain* their Readers with an extraordinary Fact or Prodigy (ſuch as theſe new Criticks commonly reject as improbable) that is, when St. *Gregory* (by whoſe Pre-

ſence the Devils had been expell'd from a Temple) gave the Devils Leave to return thither again, by writing as it were a Letter to the Devil in theſe four Words, *Gregory to Satan, enter:* Which being laid upon a Table in the ſame Temple, the Devils return'd to give Oracles as they had done before. See St. *Gregory* of *Nyſſa*, Tom. III. p. 549. *Ed. Morelli.* Theſe Gentlemen, p. 213. give high Commendations of *Origen*'s Learning, as a *great* and *judicious Maſter*, who *expounded* to St. *Gregory* and his Brother *the Holy Scriptures, of which he is univerſally allow'd to be the moſt learned Expoſitor in that Age.* If they mean an Expoſitor who writ Commentaries on the Scriptures, he may well be call'd the moſt learned Expoſitor, being the only one in that Age, or rather in the firſt three Ages, of whom we have any conſiderable Commentaries now extant: Tho' he's ſaid to have follow'd the Example of St. *Hippolitus*, who writ a little before him, but his Commentaries are loſt. See *Tillemont*, Tom. III. on *Origen*, Art. 28. p. 554. and on St. *Hippolitus*, p. 240. Theſe Writers ſhould have told their Readers, that *Origen*, tho' ſo learned a Man, and admir'd by many; yet was condemn'd by a great many others, both in his Life-time, and after his Death, and his Works in general condemn'd in the 5th general Council. St. *Epiphanius* ſticks not to call him *the Father of* Arius. St. *Gregory Thaumaturgus* was very young, when he made that Panegyrick in the Preſence of *Origen*, who had converted him, and who had been his Maſter. 'Twas a Teſtimony of his Gratitude in a Rhetorical Style, in which he himſelf ſays, there might perhaps be ſomewhat of Flattery, *an adulatorium nihil, neſcio*, p. 77. *Ed. Morelli Pariſiis Anno* 1632. The Works of *Origen* are ſaid to be corrupted, eſpecially by the *Arians*. The learned *Petavius* thinks he fell into Errors againſt the Trinity, occaſion'd by the falſe Principles of the *Platonicks*, Lib. I. *De Trinitate*, c. 4. Num. 3. and ſpeaking of *Origen*'s Commentaries on St. *John*, he's ſo far from thinking him a *great and judicious Maſter*, that he ſays, in theſe Commentaries it is hard to ſay, whether his Stupidity or Impiety be greater, *Stupor cum impietate certat. Petavius* ſays, *ibid.* that on thoſe Words, *In the beginning was the word*, with great Pains he wrote great Trifles, *Magno conatu magnas nugas effutiit.* I wonder very much that theſe Gentlemen ſhould make no mention of a *Symbol of Faith* miraculouſly given to St. *Gregory* by St. *John* Evangeliſt, who appear'd to him as ſoon as conſecrated Biſhop, together with the Bleſſed Virgin Mother of our Saviour. We have it Word for Word in his Life written by St. *Gregory* of *Nyſſa*, p. 546. And it is related by *Baillet* and *Tillemont*, as a Fact not to be doubted of.

St. Hugh, Biſhop of *Lincoln*. They pretend to give the Account of his Life from *Surius*. But they have tranſlated about the firſt half of his Life, as it is in *Baillet*, and left out the latter half. They ſay not a Word of all thoſe Miracles

Miracles which he wrought in his Life-time, or after his Deceaſe, as may be ſeen in *Surius*.

Nov. 21. The PRESENTATION of the Bleſſed Virgin. By the very Title of this Feaſt, it cannot ſignify the *Preſentation of our Saviour*. And it appears alſo by the *Roman* Breviary, that it is the common Belief and Perſuaſion of the Faithful, that our Bleſſed Lady herſelf was alſo preſented in the Temple, tho' it be not what divine Faith obliges us to believe. *Tillemont* proves, Note 6. p. 463. that Women as well as Men liv'd in the Apartments belonging to the Temple: And therefore, ſays he, 'tis not to be thought impoſſible, that the Bleſſed Virgin might be bred up there.

Nov. 22. St. CECILY, V. M. The *Engliſh* Writers in their *Authorities* ſay, *our Account is taken from her Acts, which are ancient*. *Baillet* ſays, they are *ancient*, but *of little or no Authority*. They follow the Acts in *Surius*, yet make no mention of any Miracle. It is certain, the Honour paid to her is very ancient, tho' ſome Circumſtances as to Time and Place, *&c.* may be uncertain.

Nov. 23. St. CLEMENT. Our *Engliſh* Writers leave out what is in the *Roman* Breviary, as to the Circumſtances and Martyrdom of St. *Clement*. 'Tis true, if according to the Titles of their Volumes, they had given us nothing but *Authentick Records of Church Hiſtory*, we ſhould not wonder that they omitted what is taken out of the Acts of St. *Clement*; but by what we have ſo frequently obſerv'd, they have no Regard to this Title of their Books. They very often in their *Authorities* bring this for a Reaſon why they follow them, becauſe *they are ancient*; and by what may be ſeen in *Tillemont* and *Baillet*, theſe Acts are ancient, and therefore the two nam'd Criticks did not think fit to leave them out. The Subſtance of theſe ancient Acts may be true from a Tradition that need not be rejected, tho' Changes and Additions may be mix'd with them. The ſame may be ſaid of the *Recognitions* and *Conſtitutions* attributed to St. *Clement*, of which ſee *Tillemont*. The like may be ſaid of the Life and Miracles in the *Roman* Breviary, related of St. *Catharine*, and taken from thoſe Acts, of which *Baronius* ſays, *ſome things ſhould be corrected, aliqua quæ corrigantur*.

Nov. 30. St. ANDREW. Theſe *Engliſh* Writers ſay nothing in their Authorities of the Acts of this Saint; that is of the Letter concerning his Martyrdom written by his Diſciples, *the Prieſts and Deacons of* Achaia, who declare themſelves Witneſſes in ſuch a Manner, as to write nothing but what they had ſeen or heard. Yet theſe ſame Editors cite the very Words of St. *Andrew* out of the ſame Letter addreſſing himſelf to the Croſs. If they receive theſe Acts, why did they omit thoſe no leſs remarkable Words re-

lated in the *Roman* Breviary out of the ſame Letter, where St. *Andrew* being order'd by the Judge to offer Sacrifice to the Heathen Gods, anſwer'd, *I offer every Day the immaculate Lamb on the Altar, of whoſe Fleſh when all the People have eaten, the Lamb, which is ſacrificed, remains entire and alive?* *Natalis Alexander*, Tom. I. c. 12. Art. 10. and *P. Honoré* maintain theſe Acts and this Letter to be true and genuine: And that the Acts condemn'd by *Innocent* I. and *Gelaſius* were different.

DECEMBER.

Dec. 2. ST. BIBIANA. *They ſay, they have taken out of the Acts thoſe Parts only, which admit of leaſt Correction.* They have tranſlated, according to their Cuſtom, *Baillet*, and have given us all that is in the *Roman* Breviary. Nothing here again ſeems to be omitted but miraculous Facts. *Baillet* will not have thoſe Acts to be ancient, nor ſcarce of any Authority; how then are they Authentick?

Dec. 3. St. FRANCIS XAVERIUS. In their Authorities they ſay, *they had Recourſe to* Horatio Turſelin. It is evident they had Recourſe to *Baillet*, whom they have tranſlated and contracted: And *Baillet* made an Abridgment of that long Life written by *Turſelin*, leaving out a Number of Miracles, which are mention'd in the Leſſons in the *Roman* Breviary.

Dec. 5. St. SABAS. They ſay, *his Life was written by* Cyril *a Monk, but has ſuffer'd ſomewhat from* Metaphraſtes's *Pen.* Can they ſhew this? It is impoſſible to ſpeak with greater Contempt of any Author than *Baillet* and moſt of the new Criticks do of *Metaphraſtes*. *Baillet* promiſes *not to make uſe in his Work of ſuch contemptible Authors as* Metaphraſtes. Yet *Honoratus a S. Maria* has ſhewn at large in his firſt Volume, Differt. 2. p. 403. *& ſeq.* that in a great many Saints Lives where he mentions other Authors, as *Baronius*, *Surius*, *Bollandus*, *&c.* *Baillet* has given us what he could not but know was taken by the ſame Writers from *Metaphraſtes*. Dr. *Cave* a learned Proteſtant, gives a quite different Judgment and Character of *Metaphraſtes*. He ſays, *he was bleſs'd with an excellent Wit, and polite Learning; that he ſought out and publiſh'd more exactly the Saints Lives, and put them out without changing them in any thing; neque ulla in re mutatas divulgavit.* *Arnauld d'Andilly*, and even *Ruinart* have given us Lives, as well as *Tillemont*, in which they are chiefly oblig'd to *Metaphraſtes*. See a vaſt Number of Lives reckon'd up by *Honoré*, § 2. 3, and 4. *Bollandus* makes an Apology for *Metaphraſtes* againſt *Bellarmin*. *Leo Allatius* maintaineth that *Metaphraſtes* was very ſincere, and that the Hereticks

reticks have been his Adverſaries, becauſe he writ with ſo much Truth and Sincerity; witneſs *P. Honoré*, § 2. p. 205.

Dec. 6. St. NICHOLAS. Theſe Editors in their *Authorities* only ſay, that *his Life attributed to* Methodius *of* Conſtantinople, *is publiſh'd by* Surius. It is out of this ſame Life in *Surius*, that they tell us, he gave Portions to three young Women, to prevent them from taking evil Courſes. *Baillet*, after *Tillemont*, ſays, we neither know what *Methodius* this was, nor where, nor even in what Age St. *Nicholas* liv'd. Theſe Gentlemen mention no miraculous Facts, tho' in his Prayer in the *Roman* Breviary it is ſaid, that *God honour'd him with innumerable Miracles.*

Dec. 7. St. AMBROSE. They pretend to follow *Paulinus*, omitting moſt of the Miracles, and giving us a long empty Hiſtorical Account without ſuitable Reflexions, or Admonitions, to imitate his Virtues. I cannot omit what may ſeem a Digreſſion from theſe Remarks, but not from the Circumſtances of theſe Times in ſome Places. The Empreſs *Juſtina*, who favour'd the *Arians*, ſent a Meſſage in the Emperor's Name, requiring of St. *Ambroſe* to appear, and plead his Cauſe, to be decided by the Emperor, and his ſecular Judges. The Saint excus'd himſelf from ſubmitting to ſuch a Court, telling them, that *Valentinian* I. that preſent Emperor's Father, had often declar'd both in publick and private, that Biſhops were to be judg'd by Biſhops only; and inſiſted on it as a known Piece of Church Diſcipline, that when Faith is concern'd, the Emperors themſelves are ſubject to the Judgment of the Biſhops. See the Words of St. *Ambroſe* himſelf, Epiſt. Lib. I. c. 32. "Auguſtæ memoriæ pater tuus, non ſolum ſermone reſpondit, ſed etiam legibus "ſuis ſanxit, in causâ fidei, vel Eccleſiaſtici alicujus ordinis, eum judicare debere, qui nec munere impar ſit, nec jure diſſimilis ——hoc eſt, Sacerdotes "de Sacerdotibus voluit judicare. Quin etiam, ſi alias quoque argueretur Epiſcopus, & morum eſſet examinanda cauſa, etiam hanc voluit ad Epiſcopale "Judicium pertinere — Quando audiſti, Clementiſſime Imperator, in causâ "fidei Laicos de Epiſcopo judicaſſe? ——Certe ſi vel ſcripturarum ſeriem divinarum, vel vetera tempora retractemus, quis eſt qui abnuat in causâ fidei "Epiſcopos ſolere de Imperatoribus Chriſtianis, non Imperatores de Epiſcopis judicare? Tom. V. p. 1018. *Ed. Par.* 1586.

Dec. 8. The CONCEPTION of the Bleſſed Virgin. Theſe *Engliſh* Writers give their *Authorities* in theſe Words. *The Curious* (they do not ſay devout Perſons) *may read St.* Bernard's *Epiſtles to the Canons of* Lions, Baronius *on the Martyrologe*; *and* Dugdale's *Monaſticon*, Vol. I. p. 240. All that we find in *Baronius* and *Dugdale* is, that this Feaſt of the Conception began to be kept in *England* about the Year 1080. by a Revelation made to an Abbot call'd *Elſin*,

Elſin, and that *Anſelm* favour'd the Inſtitution of it *Anno* 1109. as to the immaculate Conception, all they ſay is, that *Sixtus* IV. *Pope, who had been a Franciſcan Friar, was inclin'd to maintain the immaculate Purity of the Bleſſed Virgin's Conception, without deciding any thing.* This ſeems a very lame and imperfect Account, not to let the Reader know, that tho' it be not a Point in which the Faith of the Church is concern'd, yet that the common Perſuaſion of the Faithful, *and the Church* (as *Natalis Alexander* tells us in his Dogmatick Divinity, Tract. 3. *De Peccatis*, c. 1. num. 11.) is much *more inclin'd* to the Opinion, that the Bleſſed Virgin Mother was conceiv'd without Original Sin, being preſerv'd from it by a ſpecial Privilege, *in eam (opinionem) propenſior eſt Eccleſia.* He endeavours to prove the Truth of this Opinion, not only from the Decree of *Sixtus* IV. but alſo of *Pius* V. a *Dominican*, of *Paulus* V. of *Gregory* XV. and eſpecially of *Alexander* VII. forbidding all Perſons to write, preach, diſpute, or ſpeak againſt that pious Opinion, but not to cenſure the contrary Opinion as Heretical. *Natalis Alexander* brings Proofs for this Opinion out of St. *Bridget*, and from the Councils of *Baſil* and *Trent*; which laſt in the 5th Seſſion in the Decree concerning Original Sin, has theſe Words: *The Holy Synod declares, that it is not their Intention to comprehend in this Decree of Original Sin, the bleſſed and immaculate Virgin* Mary, *the Mother of God*; *but that the Decrees of* Sixtus IV. *which they renew, are to be obſerv'd.* *Natalis* declares himſelf to be of this Opinion, as he had done ſeveral Times before in his Eccleſiaſtical Hiſtory, and that otherwiſe he ſhould be guilty of breaking that Oath, which he had taken, and which the Univerſity of *Paris* requires of all that commence Doctors there. He endeavours to ſhew, Sæc. 13. c. 5. Art. 1. that it was not *Scotus*, but the Council of *Baſil*, that chiefly induced that Univerſity to preſcribe the ſaid Oath, which he and the reſt of the *Paris* Doctors have taken, which he ſets down at large; and then ſays, *God forbid that I ſhould ever violate this Oath, or ſpeak any thing againſt this Opinion of our Faculty, which the Church favours ſo much, &c.* By the Decree of the Faculty, they are not only not to ſpeak againſt *the immaculate Conception*, but each Doctor is to ſwear to aſſert and maintain ſtrenuouſly this pious Doctrine. *Statuentes ut nemo huic noſtro Collegio aſcribatur, niſi ſe hujus religioſæ doctrinæ aſſertorem, ſtrenuumque propugnatorem ſemper pro viribus futurum, ſimili juramento profiteatur.* It is ſaid, that one of theſe two *Engliſh* Gentlemen is a *Paris* Doctor, and the other, tho' he has no Degrees, accepts of the Name. I know not how he that is the Doctor ſhews himſelf a *zealous Defender* of this Doctrine, by citing only with *Baillet* that Letter of St. *Bernard*, which reaſons againſt this Opinion; tho' St. *Bernard* declares himſelf ready to correct it,

if

if the See Apoſtolick requires it. They give alſo a manifeſt Hint, as if *Sixtus* IV. was not to be ſo much regarded, having been bred up a Scotiſt.

Dec. 13. St. LUCY, V. and M. The *Engliſh* Writers ſay, *that the Account of her is taken from her Acts in* Surius. *Baillet* ſays theſe Acts contain ſome things *viſibly falſe*, and of *no Probability*. They tell us, that being *condemn'd to Proſtitution, God deliver'd her in a wonderful Manner:* Why ſhould they not tell the Manner, which is in the Breviary, and in the Acts they make uſe of; to wit, that by the Providence of God no Force could remove her from the Place where ſhe ſtood.

Dec. 22. St. CHEREMON. They ſay, p. 371. when the Perſecution *firſt broke out*: By tranſlating *Baillet* they forget to tell us what *Perſecution*, which was that of *Decius*, as may be underſtood by *Baillet*, who juſt before had ſpoke of the Perſecution under *Decius*.

Dec. 23. St. THEODULUS and his Companions. Theſe Gentlemen ſay, *all we know of them is contain'd in their Acts, as publiſh'd by* Surius. But ſays *Baillet, they have alſo paſs'd through the Hands of* Metaphraſtes. *Baillet* generally ſpeaks with the utmoſt Contempt of all that is taken from *Metaphraſtes:* Yet here both they and *Baillet* take the whole Account from *Metaphraſtes*, and it muſt be look'd upon as Authentick.

Dec. 25. The NATIVITY of Jeſus Chriſt. They might very well have enlarg'd a little more on this great Solemnity, and on the Circumſtances, and not only have ended with a pious Reflexion. They ſay *Bethleem* at that Time *was a ſmall Village, conſiſting only of a few poor Houſes and Stables*, p. 377. It is true, *Bethleem* might then be a ſmall Town, but not ſo *ſmall a Village* as they make it. *Baillet*'s Words, which they tranſlate, are, *Bethleem n'etoit qu'un bourg, ou un Village, &c.* Page 378. *The Birth of a God, who thereby becomes Man for our Uſe*, which I think is a mean, and improper Way of Thinking and Speaking.

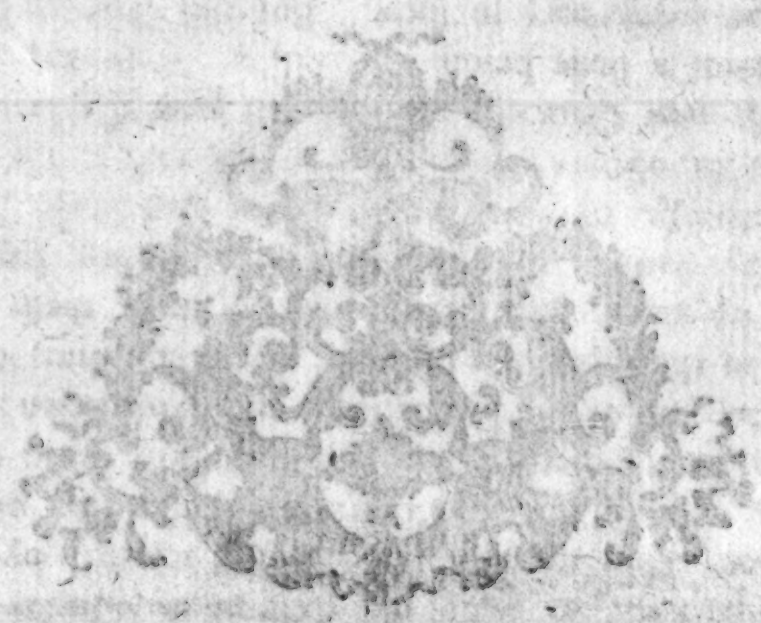
St. ANASTASIA. *The Acts*, ſay they, *from which our Account is taken, are mention'd by* Tillemont. It is true, that *Tillemont*, as well as *Baillet*, mentions the Acts of St. *Anaſtaſia*, or rather two different ſorts of Acts, with a Doubt whether they belong to the ſame, or to two Martyrs, both of which had the Name of *Anaſtaſia*. They both conclude that ſcarce any thing is certain in theſe Acts, but only that there was ſuch a great Saint, and glorious Martyr, whether ſhe ſuffer'd in *Italy* and at *Rome*, or at *Sirmium* in *Illyria*. The *Engliſh* Writers would, I preſume, make their Readers believe that they follow'd, in this Life, *Tillemont*. This is only true, in as much as *Baillet* (as he does very frequently) follows *Tillemont*; yet whoever compares this Life publiſh'd in *Engliſh*, with that written by *Tillemont*, Tom. V. p. 325. and with that in *Baillet*, p. 308. will eaſily diſcover, that our *Engliſh* Editors, according to their Cuſtom, have tranſlated and contracted from *Baillet*, not from *Tillemont*.

Dec. 28. St. JOHN, Evangeliſt. Page 384. They tell us, *It is certain that our Apoſtle (St.* JOHN*) was the only one, who attended his dying Saviour in his laſt Moments.* I do not know whence they have this Certainty, and that not one of the other Apoſtles was there preſent; by the Hiſtory of the Reſurrection they were all at *Jeruſalem.* They make no mention at all of what we read in ſo many of the Fathers, that St. *John* was never married, and liv'd always a Virgin: *Baillet* their own Author ſays, it was not only the Opinion of St. *Hierome*, but of the greateſt Part of the Holy Fathers, grounded in the Holy Scriptures; which St. *Auguſtin* ſuppoſes as a Thing allowed by all the Church, and in a manner, the general Judgment of the whole Church: *L'Opinion de la plus part des SS. Peres, & qui eſt devenue le ſentiment preſque general de tout l'Egliſe.* *Baillet* in the Margin cites for this Opinion St. *Auguſtin*, St. *Ambroſe*, St. *Epiphanius*, St. *Hierome*, *Paulinus*, *Caſſian*, *&c.* Page 388. *Againſt thoſe early Reformers of the Faith.* I know that Hereticks may be ſtyl'd Reformers of the Catholick Faith, which by Chriſt's Promiſes can never need to be reform'd; yet it is more intelligible to every one, if ſometimes at leaſt, we call them *pretended* Reformers.

Dec. 31. St. SILVESTER. In their *Authorities* they ſay, *Our Account of his Life is taken from the Acts of the Councils held in his Time, from* Euſeb. Lib. 3. *in the Life of* Conſtantin, c. 7. Sozomen, Lib. 2. c. 17. *and* Theodoret, Lib. 10. c. 8. They mention not what are call'd the Acts of St. *Silveſter*; no doubt becauſe *Baillet* tells them, they are now in a Manner rejected by every one either as ſuppoſititious, or as falſified and corrupted. Yet Part of this ſhort Life they give us, is taken out of theſe falſe Acts; to wit, when they ſpeak of his Birth, of his Parents, of his Education, and Ordination: For theſe Things are not found in the *Acts of the Councils*, nor in *Euſebius*, *Sozomen*, or *Theodoret* in the Places by them cited. As they do not think theſe Acts worth mentioning, ſo they ſay nothing at all of *Conſtantine*'s being baptiz'd, and thereby cur'd of his Leproſy, by St. *Silveſter*, as we read in the *Roman* Breviary, in the Leſſons of St. *Silveſter*, and *November* the 18th. 'Tis true, theſe Acts are rejected by the new Criticks; who all will have *Conſtantine* to have been baptiz'd in his Bed, a little before he died, at *Nicomedia*, and not by St. *Silveſter*, as *Baronius* endeavours to ſhew. But this Opinion of *Baronius* need not be rejected, as *Honoré* of St. *Mary* ſhews in divers Places. *Baillet* owns thoſe Acts to be very ancient, not rejected, but honourably mention'd by *Gelaſius*, cited by *Adrian* the firſt, and divers others. It ſeems not agreeable to what *Euſebius* tells us of *Conſtantine*'s being preſent with the Chriſtians in their Churches; nay even to have been *Partaker with them of the Holy Myſteries*, according to the Tranſlation of *Valeſius*, *Ipſe verò (Conſtantinus) utpote*

pote ſacrorum myſteriorum particeps: One not baptiz'd would never have been admitted to the Holy Myſteries. Yet on the other Side *Euſebius* himſelf, St. *Hierome*, St. *Ambroſe*, and many others ſay he was baptiz'd on his Death-Bed. However, I cannot think it improbable what *Anſelm Havelburgenſis Epiſcopus*, and ſome others conjecture, that the *Arians* and *Euſebians* might baptize him a ſecond time, thinking it an Honour to have him of their Communion; eſpecially ſince St. *Auguſtin* tells us, this was a Thing practiſed by the *Arians*. *De Hæreſibus*, Tom. VIII. p. 18. *Rebaptizari quoque ab his Catholicos novimus.*

FINIS.



AN

ADDITION

TO THE

MOVEABLE FAST of *LENT*, p. 14.

THESE Editors on the Faſt of *Lent*, p. 15. write thus: " Tho' the " *Lenten Faſt* is really as old as the Goſpel, *becauſe* our Lord's publick " Miniſtry was preceeded *by a Faſt of Forty Days.* " This I take to be no Proof at all, that *Lent* was either practis'd or inſtituted in the Apoſtle's Time, as it is the common Opinion.

In the ſame Place they ſay, *It is certain the Apoſtles did not faſt during their Maſter's Life-time.* This general Aſſertion is a Miſtake of theſe Gentlemen, and of others perhaps, who are for baniſhing Faſting. It is not to be doubted but the Apoſtles kept thoſe Faſts, which were then obſerv'd by the *Jews:* And the Interpreters generally obſerve, that neither the Queſtion put by the Diſciples of St. *John*, nor Chriſt's Anſwer implies any more, than that *Chriſt* and his Apoſtles did not keep ſo many *voluntary* Faſts, when there was no Command, as St. *John*, and alſo the *Phariſees* exhorted their Diſciples to obſerve. The Queſtion propounded by the Diſciples of St. *John*, was in theſe Words, *Matt.* ix. 14. *Then came to him the Diſciples of John, ſaying, Why do we and the Phariſees faſt often,* (frequenter) *but thy Diſciples faſt not, &c.*

In the ſame, p. 15. What they write of the ſolemn Lenten Faſt is obſcure, grounded on a Miſtake, and apt to lead the Readers into Miſtakes. They tell us firſt, *that the Obſervation of a Forty Days Faſt is ſuppos'd to be of Apoſtolical Tradition by St.* Hierome, Epiſt. 54. (they might have added, and according to the common Opinion of Catholick Writers, which ſee in *Nat. Alex.* Sæc. 2. Differt. 4. Art. 3.)

" And it appears, ſay they, from the 5th Canon of the Council of *Nice*, " that in the 4th Century the Lenten Faſt was well eſtabliſh'd both in the " Eaſt and Weſt. But 'tis much more eaſy to prove the Antiquity of a Faſt " ſtated before *Eaſter*, and the Neceſſity of obſerving that religious Inſtitu-

" tion,

An Addition to the Moveable Faſt of Lent.

" tion, than to fix the Number of Days of which it was compos'd. St. *Ire-*
" *næus*, as we learn from *Euſebius*, Lib. 5. c. 24. writing to Pope *Victor* on the
" different Manners of keeping *Eaſter*, obſerves to him, *that he is not to be*
" *ſurpriz'd or ſcandaliz'd at that Diſagreement, ſince there was at that time much*
" *more Variety in the Affair of* Lent". These Words are not in St. *Irenæus*, nor in *Euſebius*, but only as follows: " The Controverſy, ſays St. *Irenæus*, is
" not only concerning the Day of *Eaſter*, but alſo concerning the Manner
" of keeping the Faſt: For ſome think they are but to faſt one Day, ſome
" two, ſome ſeveral Days; ſome alſo computing Forty Hours together, du-
" ring the Day-time and Night-time, in this Manner meaſure their Day of
" Faſting. See *Euſeb.* p. 192. *Ed. Valeſ.*

Had theſe *Engliſh* Writers read the Notes of *Valeſius* on the Text of *Euſebius* in this Place, they would not have been ſo poſitive in aſſerting that St. *Irenæus* ſpoke of the whole Time of the *Lenten Faſt*, ſo as to comprehend all the Time that the Chriſtians faſted before *Eaſter*. St. *Irenæus*'s Words are only to be underſtood of the different Manner, in which ſome Perſons faſted in the laſt Week of their *Lenten Faſt*, which we now call Holy Week; to wit, when he ſays, ſome faſted *one* whole Day, that is, eat nothing all the Day, nor till the Cock's crow the next Morning; others kept a Faſt of two Days in this rigorous Manner, others more Days, and ſome computing the Hours from our Saviour's Death till his Reſurrection, faſted without eating for Forty Hours.

Valeſius, p. 104. *& ſeq.* ſhews this to be the Senſe of St. *Irenæus*'s Words out of St. *Epiphanius*, and by a Place in a Manner altogether parallel, out of St. *Denis* of *Alexandria* in his Epiſtle to St. *Baſilides*. *Natalis Alexander* gives the ſame Expoſition in the Place above-cited, p. 343. *Edit.* in *Folio* againſt *Dalleus*, who denying the Obligation of Faſting in *Lent*, underſtood theſe Words of St. *Irenæus*, as theſe Writers have done.

Another Addition *to be inſerted.*

Theſe Editors, Tom. III. p. 93. *call* Clement *of* Alexandria, *St.* Clement *Biſhop of* Alexandria. They repeat the ſame, Tom. III. p. 397. Some have doubted whether this *Clement* be to be ſtiled a *Saint*, of whoſe Doctrine *Photius* gives an Account ſo very diſadvantageous. However, theſe Gentlemen are, I believe, the firſt, who have made him a Biſhop without the leaſt Grounds. They themſelves writing his Life, *Dec.* 4. ſay not a Word of his being made Biſhop. Of the Blaſphemies and ridiculous Things which *Photius* found in his Writings; See *Tillemont*, Tom. III. p. 192, *&c.* He's not in the *Roman* Martyrologe.